

Shalom Al Yisrael

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www.rabbihenochdov.com 5/09



Nature of Studies – Spiritual Paradoxes & Dialectics

(Paradox: seeming inconsistencies that require integration rather than escape)

(Dialectic: the tension that exists between two conflicting or interacting ideas)

Examples of Paradoxical Thought:

1. Absolute Free Choice vs. Absolute Divine Supervision
2. Maximize Self vs. Nullify Self
3. Man as Infinite vs. Man as Ascending the Wave
4. We must lose ourselves in order to find ourselves; thus loss itself is gain.
5. We must die to self to live in G-d; thus death means life.
6. We must become completely void inside to be completely possessed by G-d; thus complete emptiness means absolute fullness.
7. We must become naked of selfhood by being nothing, so as to be absorbed in the infinity of G-d; thus nothing means everything.
8. Only one thing is certain-- and that is, nothing is certain. If this statement is true, it is also false.
9. The righteous often suffer and the wrongful prosper

Texts for Study

(All can be ordered from Boutique Judaica in Denver or direct from the publishers below)

1. Chumash – Artscroll (www.artscroll.com)
2. Tanakh – Artscroll (www.artscroll.com)
3. Conscious Community – Rabbi Kalonymos Kalmish Shapira (www.rowmanlittlefield.com)
4. Sacred Fire, Torah From The Years of Fury, 1939-1942 – Rabbi Kalonymos Kalmish Shapira (www.rowmanlittlefield.com)
5. Living Waters: The Mei Hashiloach by: Rabbi Mordecai Joseph Leiner (Itzbitzer) (www.rowmanlittlefield.com)
6. The Babylonian Talmud – (www.artscroll.com)
7. The Holy Zohar - Soncino Edition (www.soncino.com/Zoharset.html)
8. Meam Loez Torah Anthology – by Yaacov Culi (www.nehora.com)
9. Torah Commentary by Rabbi Bachya ben Asher (www.urimpublishations.com)
10. Pele Yoetz by Rabbi Mordechai Dov Twerski of Hornisteipel (Hebrew only) (www.isefer.com)

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Premises for Dialectic Thought - (an attempt to break through the coercion of logic by its own means)

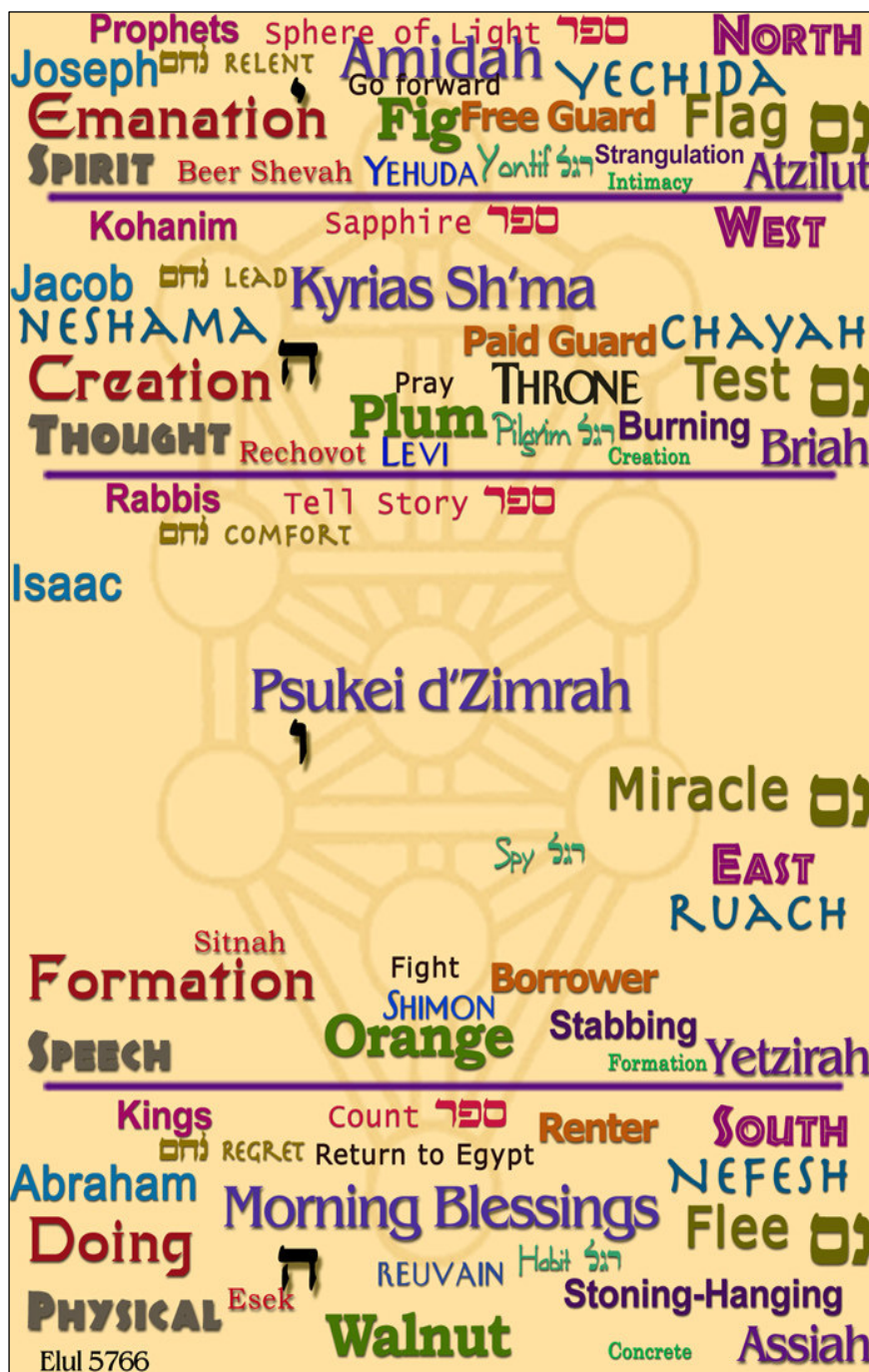
- The Torah is not history . . . it is a moral story
- Your purpose in life is found in the mistakes you make most often
- Our deficits are our strengths
- The Torah has a zoom lens that focuses on our choices
- Torah is the blueprint for moral influence in the universe
- Man is plagued with original Drek (Blame/Shame)
- Be committed to ambiguity (Uncertainty & Choice)
- You can't be lost if you don't care where you are
- Shabbat's number one priority is to clarify
- Torah is not linear
- If you move 1/8th of an inch, G-d can do the rest
- Our rigidity becomes idolatry
- There is no Teshuvah (Return) without Simcha (Joy)
- Repeated mistakes made in Torah echo patterns in your life
- Absolute failure is part of the journey of tshuvah
- Look at the incidents in life as chapter headings
- Tears are the Mikveh of your Soul
- In every mistake there is a lost spark.
- We find G-d in the detail & the transitions
- The main tool of Will is prayer
- Depression is misguided personal will.
- G-d creates the solution before the problem is created
- We are always bouncing between desire and fear
- Anger is idolatry
- We live our faith and pray our doubts
- Jericho: Where men of fear built walls
- Good judgment comes from bad mistakes
- Korbon; giving your mistakes to G-D
- Where is G-D? Wherever you let Him in
- The heart of Torah – Vayikra 10 teaches us how to deal with anger
- Money and power increase one's yetzer hara The antidote to rage is to behave differently than your usual pattern
- The chatat korbon (sacrifice) was intended to bring to our minds those things we did (do) unconsciously
- G-d created darkness so that He could bestow His love (Tzimtzum)
- Shemos/Exodus 32:32 is the moment of Teshuvah (32 is the numeric value of Lev - heart)
- The Red Sea was not a miracle,. The Red Sea was a test (see Nes in word list)
- The purpose of the ten plagues in Egypt was to dissolve the slavery/habits of Israel
- Your pain is the altar of your sorrows
- G-D could not be a God of Compassion if He hadn't created a world with pain
- When we learn from our pain, we re-create G-d
- Turn every pain into a birth pain – something new is being birthed (see Teshuvah, see Nes)
- There is no light (perceived) without darkness
- Fear of abandonment preceded making the Golden Calf. It was not an idol, it was an attempt to replace Moses
- It is important to know when to do the wrong thing at the right time (Esther)
- G-d does not change over time. Our perceptions of G-d change over time
- The time of eating and the time of prayer are times of battle (Shulchan Aruch)
- You cannot love G-d unless you love yourself. You cannot find G-d unless you find yourself
- Our study of Torah is an attempt to find parallels and to harmonize them with our lives – thus finding solutions for tshuvah
- The nullification of ego is to ask for what I need, rather than what I want
- What is the meaning of freedom? Am I free from myself yet?
- The starting place of liberation and freedom; finding your most often repeated mistake in life and doing teshuvah over it
- Objective reality: The truth of what you cannot see
- Projective reality: Projecting you pain toward others, blaming them for your mistakes
- The burdened mind cannot "hear"
- Compassionate reality: Reaching out to yourself and others who are lost in pain and confusion
- Change your view of yourself. Find yourself to change your circumstances
- Return to the place of anger (see Charan in Glossary); defeat the demons of self and imagination that have followed you.
- Do we want to hold on to our "idols?" Rachel took the fertility goddess from Laban and became barren. Ultimately, it took her life.
- Idolatry is being fixed on your obsessions and addictions
- Teshuvah is not philosophy, rather it is a change of behavior
- Loss precedes birth. You must "go out" in order that He can "bring you in."
- Every mitzvah pushes us into the desert . . . a place where we are not so comfortable
- We failed all forty two tests in the desert. The goal of the tests was (is) to remove the slave mentality. There is a span of 40 years from the head to the heart.

**Rabbi Moshe Isaac Hangerman, the *Dayan* -
Jewish municipal chief judge
Olkusz, Poland, "Bloody Wednesday,"
July 31, 1940**



The Four Worlds

Consciousness	Assiah	Yetzirah	Briah	Atzilut
Direction	South	East	West	North
Meaning	Concrete	Formation	Creation	Intimacy
Avot	Abraham	Issac	Jacob	Joseph
Progression of	Doing	Formation	Creation	Emanation
Realities	(Action)	(Speech)	(Emotion)	(Thought)
Fruit	Walnut	Orange	Olive	Fig
Red Sea	Return to Egypt	Fight	Pray	Go forward
Shomer	Renter	Borrower	Paid guardian	Free guardian
Court Death				
Penalties	Stoning/hanging	Sword	Burning	Strangulation
Natural Death				
Penalties	Alienation	Paranoia	Burn out	Anorexia
Four entered	b. Avuyah			
Pardes	[Acher]	b. Azzai	b. Zoma	Rabbi Akiva
(The Orchard)	(became a heretic)	(died)	(went insane)	(left in shalom)
Antidote to	Carry	Guard	Illuminate	Sustain
penalties	Rasha	Chochom	Tam	Yodeah Leshol
4 Sons	(Evil)	(Wise)	(Pure & Simple)	(Doesn't know)
Sons of Yaakov	Reuvain	Shimon	Levi	Yehudah
Parsha	Shekalim	Zachor	Parah	HaChodesh
	(Money)	(Remembering)	(Red Heifer)	(Renewal)
Revelation	Torah	Midrash	Misnah	Gemorah
NeiS	Flee	Miracle	Test	Flag
NeCHaiM	Regret	Comfort	Leadership	Relent
SeFR	Count	Tell Story	Sapphire/Shining	Sefirah
Wells	Esek	Sitnah	Rehovot	Beer Sheva
	Conflict	Hatred	Breadth	Satisfaction
Prayers	Morning	Psukei	Shema	Amidah
	 blessings	d'zimrah	Sitting Prayer	Standing Prayer
Wedding	A void	Give ring	Bedeken	18 minutes
Birth	Count	Conception	Hold back	Push
Omer	Counting	(tell) Story	Shine (sapphire)	Sphere
Creation Types	Mute	Plant	Animal	Speaking
Consciousness	Nefesh	Ruach	Neshama/Chayya	Yechida/Unity
Authorities	Kings	Rabbis	Kohenim	Prophets
Regel	Habit	Spy	Pilgrim	Yontif
Tzur	Yatzar	Tzayar	Tzurah	Tzazar
(rock)	(forming)	(the artist)	(content)	(bind together)
Avair	Rock	Pain	Hard Places	The Artist
	Hard, immovable, silent	Between "a rock and a hard place"	Turning circles into spirals	Being sculpted, shaped and formed
Erev	Confusion	Mixture of light and dark	Collateral	Sweetness



ATZILUT

"the World of Emanations." Atzilut is the highest of the four worlds (levels of consciousness or thought). The name "Atzilut" comes from the word "etzel" ("close to") for it is close to Infinite Light, and from the verse "He imparted (vayatzel) of the spirit upon Moses" (Numbers 11:25). Atzilut corresponds to Chayya (life) and yechida (together – oneness) in the soul of man. The sefira of chochma predominates in Atzilut. At this level we can achieve intimacy with God and man and experience the utmost heights of life.

BRIAH

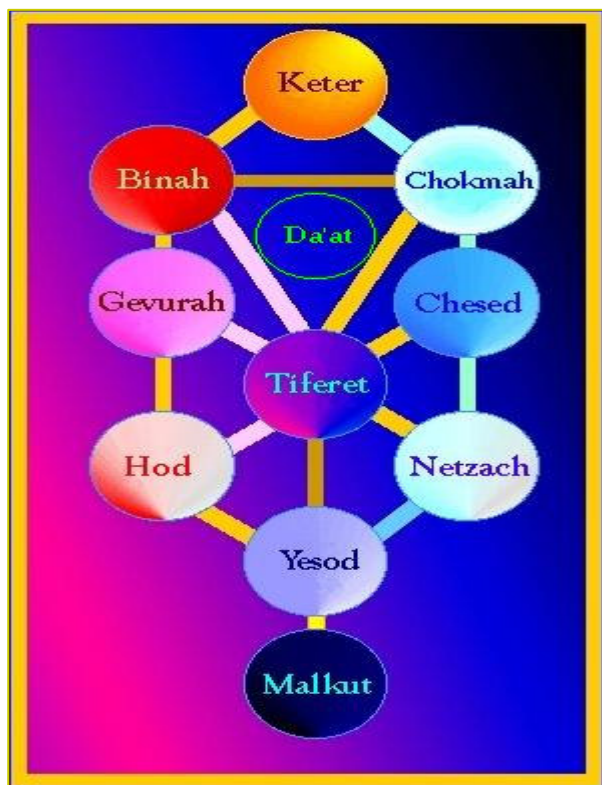
"the World of Creation." This is the world (level of consciousness or thought) below Atzilut. Briah is the first world created from nothing; its "substance" is unformed primordial matter. It is the level of the Shema where integration of self and the world as opposing forces can be seen as complimentary rather than contradictory. Briah corresponds to Neshama in the soul of man. The sefira of binah predominates in Briah.

YETZIRAH

the "World of Formation" from the word tzura -- form or formation. Yetzirah is the third of the four immanent worlds, between Briah, above it, and Assiah below it. The "worlds" are level of consciousness or thought. The primordial matter of Briah is endowed with generic form in Yetzirahh. It is the spiritual abode of the category of angels called chayot, it corresponds to Ruach in the soul of man. The sefirot of Zeir Anpin predominate in Yetzirah.

ASSIAH

"The World (level of consciousness or thought) of Substance and Action." At this level you are valued for what you do rather than what you are. As long as man is "busy" it is difficult to be thoughtful. Assiah is the lowest of the five worlds (consciousness), below Yetzirahh. The generic form with which matter is endowed in the world of Yetzirahh is particularized by the specific dimensions and limitations of the world of Assiah, and corresponds to nefesh in the soul of man. The sefira of malchut predominates in Assiah.



1) Keter or Crown - energy of divine light that enters the kabalistic pattern and flows downward through the entire structure. It is the place of first emanation and final return, often referred to as the name of God or "I AM THAT I AM."

2) Hokhmah or Wisdom - the contact point between the divine mind and human perception of the divine mind. It is the perception of the light that brings about the expansion of consciousness. For example, it may be a vision or dream in which one perceives the nature of all beings interwoven or interconnected.

3) Binah – Understanding or Intuition - the passive occurrence that allows divine revelation to settle into one's daily perceptions. It is representative of the intellect or manner in which one understands. Understanding is the building block of creative expression.

-) Daat or Knowledge - is referred to as the realm of the Spirit (Ruakh). It is true knowledge or experience born from the combination of Understanding and Wisdom, the pure action that occurs when the left brain and right brain are married. This is brought about through the activities of divine sight and speech. Daat is often referred to as a null number. This is in reference to the fact that true knowledge is temporary in the moment. True knowledge is born from the union of Wisdom and Understanding.

4) Hesed or Love - inner emotional awareness or qualities of the heart/mind in action. It is reflected in human tendencies toward love, tolerance, and generosity.

5) Gevurah or Justice - Contractive in nature, it parallels mercy with the qualities discipline, discernment, rigor, and judgment.

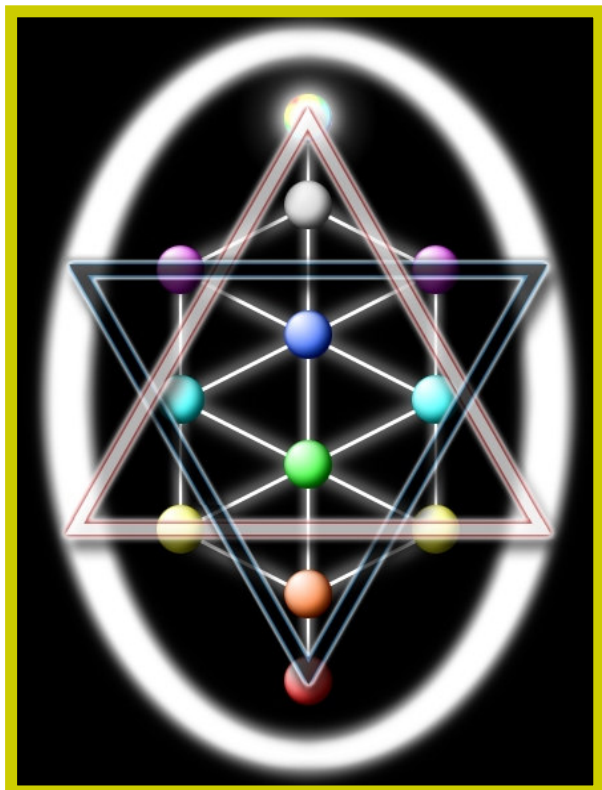
6) Tiferet or Beauty, Balance, Truth - the heart of the tree or the core of being. The Tiferet has branches that reach into each of the other Sefirot. It is the core of the individual being from a psychological perspective, representing the source located at the human heart.

7) Netzach – Eternity, Tenacity - an expansive representation of the will of the Divine reflected through the individual being. It contains the qualities of impulsive or instinctive actions that represent the ability to take action after experiencing discipline, passion, understanding, and wisdom, or vision.

8) Hod – Reverberation, Gratitude, Yielding confession - A passive representation of the will energies, it is reflective of cognition or control. It is the receptive aspect of the vibrations caused by action or the expansive will found in Netzach.

9) Yesod –Foundational intimacy, Bonding - referred to as the mirror of mirrors. It is a compositional energy of all the previous Sefirot and mirrors into the final Sefirot below. It also mirrors the final Sefirot back into the others.

10) Malkhut – Kingdom, Empty Dark Fertile Place - This is the final Sefirot and is a compliment to Keter or the crown. It is the garden paradise of the earth as the divine kingdom or the presence of God in matter.



Sefirot	Feeling	Plagues	Barriers	10 Sayings of Creation	Body part	Torah Personality	Direction
Chokhmah Masculine I +	Wisdom	Killing of the 1st born	Inability to give first in a relationship	I am the LORD your G-D that brings you out of narrow places			
Binah Feminine T -	Intuition	Darkness	Fear	No Idols Sin of imagination			
Da'at T +	Knowledge	Locust	Civil strife	Don't use G-D's Name in vain			
Chesed Male A -	Kindness	Hail	Arrogance	Keep Shabbat	Right hand	Abraham	South (warmth)
Gevurah Female A +	Discipline	Boils	Gossip	Honor Parents	Left hand	Isaac	North (hidden)
Tiferet F/M W --	Beauty Compassion Truth	Epidemic	Violence	No murder No evil thought toward others	Heart	Jacob	East (balanced)
Netzach Male W +	Eternity	Wild beasts	Evil thoughts	No adultery	Right leg	Moshe	Up (shamayim)
Hod Female S +	Yielding Splendor	Lice	Busyness Feet running to do evil	Don't steal	Left leg	Aaron	Down (earth)
Yesod M/F I -	Intimacy Foundation	Frogs	Distortions Lies	No false witness	Sex organ	Joseph	West (confusion maariv)
Malchut I -	Kingdom Government	Blood	Causing strife with a brother	Do not covet	Whole body	David	Inward (shaking of the lulav)

10 Sefirot with related feelings, plagues, barriers, hard sayings and Torah personalities

Commandments relate to expanding

5 are contracting – and 5 are + get up and do and 5 are sit and don't do.

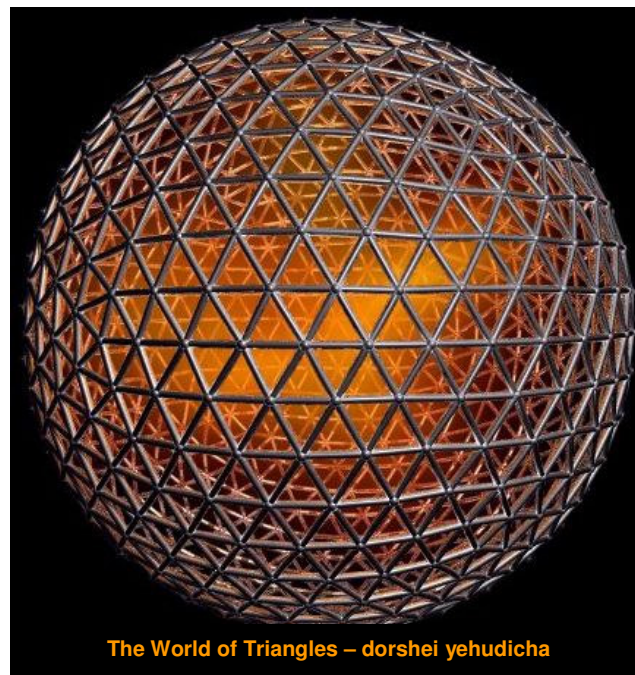
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|----|-------------------------------|-------|-----|-------------------------------|
| 1. | <u>I</u> = <u>Imagination</u> | + & - | (B) | <u>The Heart Desires</u> |
| 2. | <u>T</u> = <u>Thought</u> | + & - | | |
| 3. | <u>W</u> = <u>Will/Desire</u> | + & - | (A) | <u>The Eye Sees</u> |
| 4. | <u>A</u> = <u>Action</u> | + & - | (C) | <u>The Mouth Rationalizes</u> |
| 5. | <u>S</u> = <u>Speech</u> | + & - | | |



Two menorah's form a circle. God's menorah coming down, and man's menorah comes up to God.

"The soul of man is the lamp of Elohim, which searches the chambers of one's heart."
(Mishle 20:27).

"A lamp is called a lamp, and the soul of man is called a lamp." (Talmud Bavli Shabbat 30)

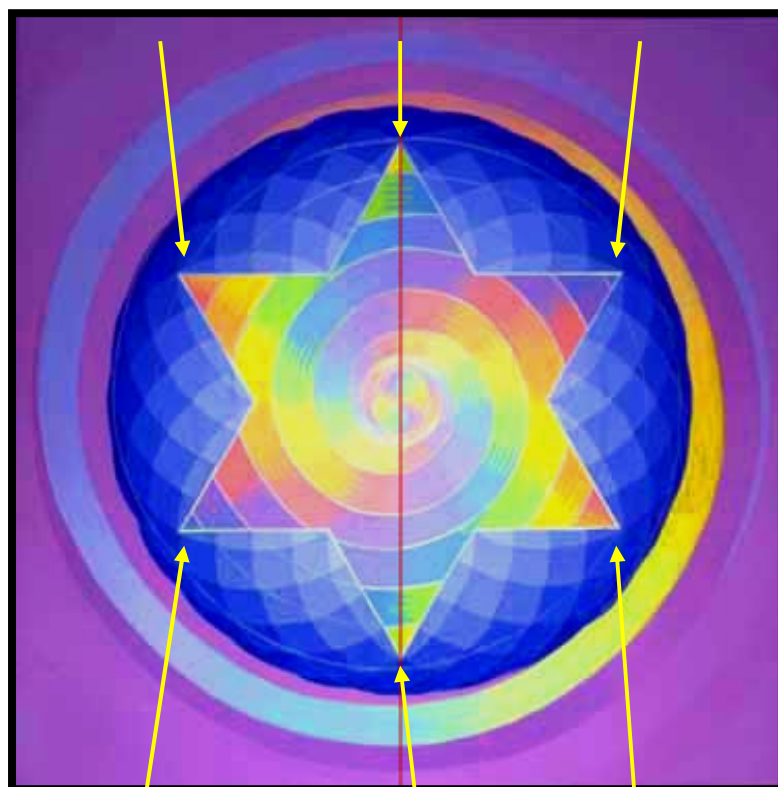


The World of Triangles – dorshei yehudicha

Chesed
Kindness/Love
Abraham

Yesod
Foundational Intimacy
Joseph

Gevurah
Discipline
Isaac



Hod
Yielding
Aaron

Tiferet
Beauty- Balance- Truth
Rachamim/Wombs
Jacob

Netzach
Tenacity
Moses



There are also 130 words in "B'rich Shemei," a passage from the Zohar that is read at the receiving of the Torah.

Bereshis (Genesis) 28:12: "And he dreamt, and behold! A ladder was set earthward and its top reached heavenward; and behold! angels of the Creator were ascending and descending on it."

The 4 Worlds of Emanation and the Sephirot are mapped on the Menorah.

The letters illustrate a continuous line of transmission from the most transcendent - Aleph - to the most material - Tav. The Aleph at the top resides at the nexus between the infinite and the finite, where pure undifferentiated essence begins to divide into the "olam ha pirud" - the world of distinctions, and where the world of differences unifies into the Aleph and merges with the transcendent. Accordingly, the base of the Menorah is the most concrete and real part of the image.

Since the entire alphabet is presented here, all of the words of Torah, Talmud, and Siddur [actually any Hebrew word] can be permuted from the array. The blue letters are the first letters of the words of "Ana B'Ko-ach," a deeply mystical 42 word meditation from the Siddur, made of up seven lines, six words each.

Many prayers, psalms, and other meditations were composed as alphabetic acrostics, that is each verse begins with a letter of the Aleph-Beis, from Aleph to Tav.

The Rabbi's say that to arrange one's prayers and praise with all 22 letters symbolizes completion, and that the Creator is praised with all of the sounds that we are capable of uttering.

Using the letters like rungs of a ladder, we connect Above to Below, to blend the Transcendental and the Immanent, the Spiritual and the Physical, the Abstract and the Concrete. In fact, the gematria of "sulam," "ladder," is 130, the same as "Sinai" - the mountain where the Cloud of Glory touched the Earth.



The Heavenly Halls of the Letters

Meditation on the Hebrew letters is not so much a human activity as a supernatural act, in which we break down the barriers of our natural existence and reach into the divine world. Each letter is a garment provided for our benefit, so the creation energy they house will be intelligible to us. Concentrating on the letters, their shapes dissolve and the Holiness in the letters is revealed. In Hebrew prayer, an extended meditation on the letters and their combinations, we carve them with breath and set them in the mouth in 5 places, to carefully pronounce each letter of the 5 families. We carve them with breath, contemplating each letter carefully, concentrating on the breath that is exhaled while it is pronounced. We set them in the mouth, meditating on the place in the mouth with which the letter is pronounced.

While speech itself involves Binah consciousness, the pronunciation of the letters is an automatic activity, and hence, it involves Chochma consciousness. With this exercise, the initiate learns to make use of the letters with Chocma consciousness, and by pronouncing them physically, clothing them in Binah. It is through this exercise that we learn to use the letters as Paths of Wisdom. The mouth speaks, while the Spirit provides the thoughts. Surrendering to the letters, the initiate is like a torch, fueled by Holiness.

[Paraphrased from the Holy Baal Shem Tov z"tzl, Aryeh Kaplan, and Gutman Locks]

Glossary of Common Terms

Transliteration	Hebrew	Definition
Acher	אחר	Literally: <i>other</i> . Most often used (in the context of our studies) in reference to Elisha ben Abuyah (אלישע בן אבויה) who was a Rabbi and religious authority born in Jerusalem sometime before 70 CE. After he adopted a worldview considered heretical by his fellow Tannaim and betrayed his people, the Rabbis of the Talmud refrained from relating teachings in his name and referred to him as the "Other" (אחר Acher). See the Four that entered Pardes in this guide.
Amalek	עמלק	Amalek; people that take things lightly. Decedents of Esau. Doubt (safek). Amalek creates distraction. We become addicted to distraction.
Amar	אמר	Whisper / Speak Gently [See Daber]
Amidah	עמידה	Prayer recited quietly while standing (amud in Hebrew), it is also called the Shemoneh Esrei (the number eighteen in Hebrew), referring to its original eighteen benedictions recited three times daily. The Men of the Great Assembly (circa 300 BCE) added a nineteenth benediction "against heretics".
Arba Minim	ארבע מינים	<p>The Four Species (ארבעת המינים, Arba'at Ha-Minim, also called Arba Minim) are three types of branches and one type of fruit which are held together and waved in a special ceremony during the chag (holiday) of Sukkot. The waving of the Four Species is a mitzvah prescribed in the Torah, and contains symbolic allusions to our service of God (avodah).</p> <p>The Four Species are:</p> <ul style="list-style-type: none"> • Lulav (לולב) – a ripe, green, closed frond from a date palm tree • Hadass (הדס) – boughs with leaves from the myrtle tree • Aravah (ערבה) – branches with leaves from the willow tree • Etrog (אתרוג) – the fruit of a citron tree
Arum	ערום	Naked / Deceitful / Covered / Shame
Assiah	עשיה	"The World (level of consciousness or thought) of Substance and Action." At this level you are valued for what you do rather than what you are. As long as man is "busy" it is difficult to be thoughtful. Assiah is the lowest of the five worlds (consciousness), below Yetzirah. The generic form with which matter is endowed in the world of Yetzirah is particularized by the specific dimensions and limitations of the world of Assiah. and corresponds to nefesh in the soul of man. The sefira of malchut predominates in Assiah.
Atzilut	אצילות	"The World of Emanations." Atzilut is the highest of the four worlds (levels of consciousness or thought). The name "Atzilut" comes from the word "etzel" ("close to") for it is close to Infinite Light, and from the verse "He imparted (vayatzel) of the spirit upon Moses" (Numbers 11:25). Atzilut corresponds to Chayya (life) and yechida (together – oneness) in the soul of man. The sefira of chochma predominates in Atzilut. At this level we can achieve intimacy with God and man and experience the utmost heights of life.
Aveda	אבדה	Lost object. Lost without hope. Shattered by sin. Suicide; a battle lost to Amalek.
Avera	עברה	Transgression / Sin
Avinu	אבינו	Our Father
Avodah	עבודה	Heart Work / Subjugation of Will / Work in Mishkan / (Dialectic) literally, "work" or "service." In Torah it signifies man's divine service, particularly through prayer and through the labor of self-refinement.
Avodah Zara	עבודה זרה	"Strange service" – idolatry (Dichotomy) Being fixed on your obsessions and addictions. Over determination or attachment, losing good judgment. See Melacha
Ayin	עין	

Ayn (Ein)	אין	<p>Eye/ Secret/ Wine (gematria 70: nations, languages)</p> <p>Nothing / Do not have: "ayn t'shuvah ela b'simcha" "no t'shuvah without joy."</p>
Baal Tshuvah	בעל תשובה	<p>A "fly in the wine" person who sees mistakes in a chain of causality. He is then able to change the chain from a negative to a positive series of choices ultimately leading to a small change of behavior – 1/8th of an inch at a time.</p>
Beged	בגד	<p>Skins / Garment / Treachery / Deceit</p>
Beit	בית	<p>House</p>
Beit Din	בית דין	<p>Jethro was the first to suggest to Moses that he divest his legal powers and delegate his power of judgment to lower courts. This situation was formalized later when God gave the explicit command (Deuteronomy 16:18) to "establish judges and officers in your gates."</p> <p>There were three types of courts (Mishnah, tractate Sanhedrin 1:1-4 and 1:6):</p> <ul style="list-style-type: none"> The Sanhedrin, the grand central court on the Temple Mount, members numbering 71 Smaller courts of 23, called a Sanhedrin Ketana, a "small Sanhedrin." These courts could pass the death verdict. These existed on two levels, the one higher in standing than the other: <i>Capitals of the tribes had a court of 23</i> <i>All towns of a minimum size (either 120 or 230 people) had to have a court of 23, which was under the jurisdiction of the tribal court</i> The smallest court of three; any smaller court could not pass binding verdicts and only dealt with monetary matters. <p>Participation in these courts required the classical semicha, the transmission of judicial authority in a straight line down from Moses. Since the destruction of the Temple in Jerusalem in 70 CE, the transmission of semicha has been suspended. Attempts in the 16th century to reinstate the semicha were unsuccessful; Rabbi Yosef Karo was one of the recipients of this semicha.</p> <p>Courts ruled in both ritual and monetary matters (issurim and mamonoth). Any question that could not be resolved by a smaller court was passed up to a higher court. If the Sanhedrin was still uncertain, Divine opinion was sought through the Urim ve-Tumim (the parchment in the High Priest's breastplate, which was inscribed with the Name of G-d and could give metaphysical clues). The Mishnah and Talmud distinguish between criminal (issurim) and civil (mamonoth) cases, and impose different regulations for each, with criminal cases generally having much more stringent limitations.</p> <p>The holy Temple in Yerushalayim; There were 3 successive Temples in Yerushalayim, all on the same site. The first Beit HaMikdash was begun in the 4th year of Shlomo's reign and was completed in 7 years and 6 months. After an existence of four hundred and ten years it was burned by Nevuchadnetzar of Babylonia in 586 before the common era. The 2nd Beit HaMikdash was begun 50 years after the destruction of the first and was completed within 20 years (516) by the exiles who returned to Yhudah (Judea). The 3rd Beit HaMikdash, referred to as that of Herod the Great, was begun 20 years before the common era and was destroyed after 90 years of existence by the Roman soldiers in the year 70. The remains of the last Beit HaMikdash have disappeared. Part of the wall enclosing Herod's Temple is still standing in the old section of Yerushalayim. This part of the wall, known as <i>Kotel Ma'aravi</i> (Western Wall), has been regarded as sacred ever since the Talmudic period; it has served as a place of endless pilgrimage for Jews from all parts of the world.</p>
Beit HaMikdash	בית המקדש	
Beit Hillel	בית הלל	<p>The school or house of Hillel. Perushim (Pharisees) who stressed G-d's grace, forgiveness and loyal love; a school of Tannaim during the first century C.E., known for its more lenient teachings, which became accepted in most cases of Jewish law. Beit Hillel is usually juxtaposed with other great school of its time, Beit Shammai, known for its more stringent view.</p>

Beit Shammai	בית שמאי	The school or house of Shammai. Prushim who stressed strict adherence to the Torah without applying compassion.
Benoni	בינוני	A benoni is someone who possesses a <i>yetzer hara</i> (an inclination to evil) but strives to control it. There are many levels of <i>benoni</i> -- from one who is in a continuous conscious struggle to maintain mastery over his <i>yetzer hara</i> , to one so engrossed in his divine service that his <i>yetzer hara</i> remains dormant. Contrasted with a <i>tzaddik</i> , one who has achieved a permanent inner spiritual transformation. The benoni is one who stands between the rasha and the tzaddik . Most people are neither a saint – (tzaddik) nor a great sinner – (a rasha) but rather a benoni, (inbetweener). A benoni is an average person who has learned to direct her attention to the truth of God in and as all reality. The tzaddik does this without thinking; the rasha never thinks to do it; the benoni thinks and does it as an act of teshuvah and tikkun, returning to her true nature as G-d and thus acting with godliness. Few can be called tzaddik or rasha; each of us, however, can strive to become benoni.
Besharet	בשרת	First Thought
Bimah	בימה	"Stage" - Location in a synagogue from which the Torah is read
Birkat HaMazon	ברכת המזון	<i>Blessing on Nourishment:</i> known in English as the Grace After Meals or "to bentch." A set of Hebrew blessings that Jewish Law prescribes following a meal that includes bread or matzah made from one or all of wheat, barley, rye, oats, or spelt. Though technically a series of blessings, Birkat Hamazon takes on the form of prayers which are typically read silently for ordinary meals, and often sung or chanted for special meals such as the Shabbat, festivals and special occasions. Birkat Hamazon can be found in almost all Siddurim ("prayerbooks") and is often printed in a variety of artistic styles in a small booklet called a birchon (Hebrew) or bentcher (Yiddish).
Brachah	ברכה	Blessing
Briah	בריאה	"the World of Creation." This is the world (level of consciousness or thought) below <i>Atzilut</i> . <i>Briah</i> is the first world created from nothing; its "substance" is unformed primordial matter. It is the level of the Shema where integration of self and the world as opposing forces can be seen as complimentary rather than contradictory. <i>Briah</i> corresponds to <i>Neshama</i> in the soul of man. The <i>sefira</i> of <i>binah</i> predominates in <i>Briah</i> .
Cain	קין	Mr Purchase / Farmer / City Builder / Jealousy / Possession
Charan	חרן	Place of anger. Ancestral home of Abraham, Sarah, and Lot.
Charut	חירות	Freedom / engrave.
Chatat	חטאת	A sin offering. A type of sacrifice given by the Kohanim in the Temple; used to atone for and expiate unintentional sins. The goal of the chatat korban is to bring to our minds those things we have done unconsciously.
Chayya	חיה	The fourth level in the ascending soul. It is the part of the soul that allows one to have an awareness of the divine life force itself and to participate in it.
Chen	חן	Grace

Chereish Chesed	חרש	Plow Yourself / Be Silent / Self Examination / deaf Kindness / Expansive breaking of barriers
Chet	חסד	
Cholom	חטא	Unconscious mistake / Closed Heart / Sin / Error / Missing the Mark
Chometz	חלום	Dream (same letters as lechem – bread and melach – salt)
Chukat (pl. Chukim)	חמץ	Fermentation / Sour / Arrogance / Resentment / Blockage / Anger miscommunication / Heat Reaction
	חוקת	"Decrees" - One of the three general types of commandments which are Chukim (<i>statutes or decrees</i>), Mishpatim (<i>judgments or laws</i>) and Eidot (<i>testimonials</i>). Chukim are Torah laws for which there is no apparent reason. The beginning of the Torah reading of Chukat (Numbers 19:1-22:1) provides an important example, although we are not actually able to carry out this law today. This is the purification procedure using the red heifer. A person who has been in contact with the dead becomes impure in a special way, meaning that he or she may not enter the Temple. The ashes of the red heifer are put in water, and a few drops of the water are sprinkled on the impure person. Now he or she is pure, and is again able to enter the Temple. The Torah uses the word "statute" in describing this commandment--chukat. We do not understand the concept of impurity, nor why the red heifer procedure renders the person pure. The law of the red heifer is a symbol for all the laws we cannot reduce to simple rational terms.
Chutzpah	חוצפה	Boldness, audacity, insolence, nerve, gall, or a combination
Da'at	דעת	Knowledge. In Da'at, all Sefirot exist in their perfected state of infinite sharing
Daber	דבר	Speak harshly (see Amar)
Davar Torah	דבר תורה	<i>Davar Torah</i> literally means the "Word of Torah" and is usually a short talk on the Torah portion of the week, though it can be about anything meaningful and Jewish
Daven / to pray	להתפלל	To pray (in Yiddish). To pray in Hebrew: Tefillah
Dayenu	דינו	Dayenu is a song that is part of the holiday of Passover. The word "Dayenu" means approximately, "it would have been enough for us" or "it would have sufficed." This traditional song is over one thousand years old. The song is about being grateful to G-d for all of the gifts He has given us, such as taking us out of slavery, giving us the Torah and Shabbat, and had God only given one of the gifts, it would have still been enough.
Dom	דם	Blood / Silence
Eidot	עדות	The <i>eidot</i> ("testimonials"), occupy the middle ground between the decrees (Chukim) and the laws (Mishpatim). A testimonial is a mitzvah which commemorates or represents something -- e.g., the commandments to put on tefillin, to rest on Shabbat, or eat matzah on Passover. These are laws which we would not have devised on our own, certainly not in the exact manner in which the Torah commands; nevertheless, they are rational acts. Once their significance is explained to us, we can appreciate their import and utility.
Eish / Aish	אש	Fire
KEL Melech Ne'eman	קל מלך נאמן	"G-d, the faithful King." The phrase immediately preceding the Shema, of which the first letters of El Melech Ne'eman (alef mem nun) make an acrostic spelling "omein."
Elohim	אלוהים	Exalted One; Sovereign; Deity. The G-d of Judgment, Gevurah as opposed to YKVK, the G-d of Compassion.
Emet	אמת	Truth (truth is the essence of the Hebrew language; Emet (truth) is spelled with the first, the middle and the last letters of the aleph bet and all letters have a firm connection to the earth. Remove the alef (Elohim) only death remains (mem - taf)
Emunah	אמונה	Faith / Security / Confidence. Security can also be <i>bittachon</i>
Erev / Eruv	ערב	Confusion / mixture / sunset / sweet / collateral / community boundary / Raven
Erev Rav	ערב רב	The erev rav; the confused multitude who aspire to the world of Torah but are unable to reach it – yet. They are people on the fringe. Initially they are the Egyptian converts who left Egypt with the Jews. In Zohar 2:120b the erev rav are identified as the chaff or refuse that is purified from the straw.
Eruvon		

	ערבון	Collateral / guarantor
Et	את	A word with no translation that connects a verb and a direct object.
Evri / Avar	עבר / עברי	A Hebrew / to cross over / surpass / differentiate your personality. Let go of a grudge. Anger / Relent on a grudge / Become pregnant
Ezer K'negdo	עזר כנגדו	Helpmate in Opposition
Galut	גלות	Exile
Gerar	גרר	"The place of dragging." Biblically, the town features in two of the three wife-sister narratives in Genesis. The Bible records that Abraham and Isaac each stayed at Gerar, and that each passed their wife off as their sister, leading to romantic complications involving Gerar's king, Avimelech (Genesis 20-21, and 26).
Geulah	גאולה	Redemption
Gevurah	גבורה	Judgment / Boundaries / Discipline
Gilgul	גלגול	Reincarnation, / Gilgul means "cycle" and neshamot is the plural for "souls." Souls are seen to "cycle" through "lives" or "incarnations," being attached to different human bodies over time. Which body they associate with depends on their particular task in the physical world, spiritual levels of the bodies of predecessors.
Gog u'magog	גוג ומגוג	<p>"Gog" is related to the Hebrew word for roof. A roof, with its ability to shut out the heavenly influences of rain and sun, symbolizes man's imagined independence from G-d. The symbol of the roof stands in diametric opposition to the weak sukkah-booth. A sukkah, covered only by some meager branches, symbolizes our dependence on G-d. Thus, Gog's struggle is the battle of the "roof" against the "sukkah," in which those who believe only in man's ability to manipulate nature try to eradicate the Jews, whose very existence loudly nullifies this world-view. It is the struggle of those of "faith" (Trusting) and those in the world of assiah who are security minded.</p> <p>The universal nature of Sukkot is also alluded to in the special Sukkot offerings, which were seventy in number. This corresponds to the number of primary nations of the world; i.e., the seventy nations descended from Noah (see Genesis Chapter 10). Seventy is also the numerical value of the Hebrew phrase "Gog and Magog."</p>
Goshen	גושן	Place of approach
Hakir	חכיר	To know / Recognize / Investigate
Hashgacha pratit	השגחה פרטית	<p>Divine Providence is Divine micro supervision of the world – only available at the bria level of consciousness, totally dependent on perception of the integration of Hashem in every aspect of ones life. It is the very first tenet of the Jewish faith, the first of the Rambam's thirteen principles is:</p> <p><i>I believe with complete faith that The Creator, blessed be His name, is The Creator and Ruler of all the creations, and He only did, does, and will do every single deed.</i></p> <p>Rabbi Yisroel Baal Shem Tov of blessed memory, the founder of the Hassidic movement, elaborated on the above principle, as follows: "Not only does The Almighty decide the fate of the great nations, He also decides what a particular silk worm in Japan shall eat for supper, and the exact moment when a certain oak leaf shall fall to the ground from a particular tree in the Ukrainian forest." Rebbe Nachman of Breslev of blessed memory, teaches that "the environment is the language that Hashem uses to speak to a person. Therefore, we are all obligated to try our best to search for the Divine wisdom in every creation, and therefore understand Hashem's personal message to each of us." In Zecharya 4:10 we are told that "the eyes of Hashem - they scan the whole world!"</p> <p>"A man does not even strike a finger here below unless it is decreed on high" (Chullin 7b). The same thought is expressed in Midrashic literature: "A snake never bites, a lion never rends, a government never interferes unless so ordered from above" (Ecclesiastes Rabbah 10:11.1).</p>

Hashgacha pratit (continued)		<p>Our High Holiday liturgy says: "Tshuva, prayer, and charity can overturn a harsh edict." Ask the people of Nineva: "And G-d saw their deeds, that they turned from their evil way; and G-d relented of the evil that He said He would do unto them; and He did it not (Jonah 3:10)." This indicates that tshuvah or tikkun (repair) can reverse decrees that are laid out before each person through the performance of free will and proper choices. Proper choices can be determined through the study and implementation of Torah principles.</p> <p>Deut. 30:19-20 "I call heaven and earth to witness this day against you that I have set before you life and death, the blessings and the curses; therefore choose life, that you and your descendants may live. And that you may love the Lord your God, obey His voice, and cling to Him. For He is your life and the length of your days, that you may dwell in the land which the Lord swore to give to your fathers, to Abraham, Isaac, and Jacob."</p>
Horev (Horeb)	הרב חשך	Destruction
Hoshech		Desire / Darkness
Kanaf	כנף	Wings / Corners / Ends of the Earth
Kapora / kapparot	כפרה	<p><i>A reversal of behavior.</i> An animal used as a sort of vicarious sacrifice on the day previous to the Day of Atonement. Most often, a cock is taken by a male, and a hen by a female person, and after the recitation of Ps. 107. 17-20 and Job 33. 23-24 the fowl is swung around the head three times while the right hand is put upon the animal's head. At the same time the following is thrice said in Hebrew: "This is my substitute, my vicarious offering, my atonement. This cock [or hen] shall meet death, but I shall find a long and pleasant life of peace!" After this the animal is slaughtered and given to the poor, or, what is deemed better, is eaten by the owners while the value of it is given to the poor.</p>
Kesef	כסף	Silver / Desire / Back of Mirror
Kaharef ayin	כהרף עין	"In the blink of an eye" Suddenly.
Klipah / Klippot	כליפה	<p>Klipa: superficial shells and appearance that hide and protect the essence of the world. They are a poison and a cure. Poison when they mislead and deceive, a cure when they protect. (klippot – plural), the <i>shells</i> into which the Light of G-d is trapped, distorting lenses through which the self views the world. When the <i>shell</i> is thin and transparent to the light, the distortion is minimal. But the thicker the shell the more distorted the light. It is the nature of the klippot to distort the light by strengthening the illusion of separation. Only Neshamah and Chayya are aware of klippot, because only Neshamah and Chayya have a sense of self. Chayya sees all selves as interdependent and linked, Neshamah sees them as separate and alone. The difference between them is how much ego-distortion is at play when the self looks at the world. Chayya has less, Neshamah more. Chayya's sense of interconnected selves unleashes a feeling of compassion. Neshamah's sense of competing selves unleashes feelings of anxiety and fear. Thus we can say that klippot are only a problem for Neshamah. Neshamah filters everything through the klipah of ego. In so doing it creates problems where none need exist.</p>
Klal Yisrael	כלל ישראל	Community of Israel / the entirety of the Jewish people.
Korban	קרבן	Sacrifice / Drawing near by giving your mistakes to G-d.
Kodesh	קודש	To Prepare / Deserving / Set Apart / Holy
Kodoshim	קודשים	Holy Food / holy ones
Kosher	כשר	Prepared (See Pasul)
Lechem	לחם	Bread/ War/ (same letters as chalam – dream and melach – salt)
Lachash	לחש	Whisper / Venom

Machal	מחל	Dancing circles / Forgive
Mayim	מים	Water, Torah, Fear, Desire
Malakh	מלאך	Angel / Messenger
Melach	מלח	Salt (same letters as lechem – bread and chalam – dream)
Melacha	מלכה	Work (worldly) <i>See Avodah</i>
Middot	מידות	Virtues, values, character traits: the core of our moral and religious life
Mishpatim	משפטים	The <i>mishpatim</i> are mitzvot such as the commandment to give charity or the prohibitions against theft and murder, whose reason and utility are obvious to us, and which we would arguably have instituted on our own if G-d had not commanded them.
Mistarim	מיסתרים	<i>From Chagigah 5b2: "The Holy One, Blessed is He, has a place [where He weeps] and its name is Mistarim"</i>
Mitzria'im	מצרים	The Narrow Places / Egypt / Anxiety / Anger
Mitzvah	מצוה	Connection / Commandment / Advice
Nabuk	נבך	Trapped, no escape, closed or locked in, entangled
Nachash	נחש	SNAKE / 358 / Prophecy / Letters of Moshiach re-arranged Stems from the root that means "shining whisperer," "shining enchanter." <i>Nachash</i> is the "shining enchanter" that misled Adam and Chavah in Gan Eden.
Nefesh	נפש	Nefesh is found in the world of Assiah. It is that which is alive and signifies what is vital in man: it feels hunger, fear & love: it loathes & weeps: and most importantly, it can die. The nefesh is broadly defined as the mind, the will and the emotions. It resides in all humans and enters the body at birth when the body first takes a breath. Animals also have a nefesh. It is the source of one's physical and psychological nature. Other ascending levels: Ruach, Neshama, Chayah and Yechidah.
Nes <i>Nun=Humble Man Samech=Support (not visible)</i>	נס	Run Away / Miracle / Test / Flag <i>Asiyah Yetzirah Bria' Atzilut</i>
Neshama	נשמה	Neshama separates man from all other lifeforms. It is related to the intellect, and allows man to enjoy and benefit from the afterlife. This part of the soul is provided both to Jew and non-Jew alike at birth. It allows one to have some awareness of the existence and presence of God and is slowly created over time; Its development depends on the choices, actions, and beliefs of the individual. Neshama is the third of the ascending levels of the soul, found in the world of Bria'; associated with the vitality of intelligence. It is the higher soul, higher self or super-soul. In the Zohar, after death, Nefesh disintegrates, Ruach is sent to a sort of intermediate zone where it is submitted to purification and enters in "temporary paradise", while Neshamah returns to the source, the world of Platonic ideas, where it enjoys "the kiss of the beloved". Supposedly after resurrection, Ruach and Neshamah, soul and spirit re-unite in a permanently transmuted state of being.
Neshama Yesira	נשמה יתירה	The level of thoughtfulness that we receive when we stop doing and take our hand off the switch.
Noach	נח	Comforter / Noah
Nachum	נחם	Lead / Regret / Comfort / Let go of a grudge - relent
Og	עג	The "King of Scorn". Survived the flood.
Olah	עולה	Offering – like "aliyah" – going up

Olam	עלם	Hidden / Forever / World
Omein	אמן	Faith / G-D is a King you can trust
Oref [kashe oref]	קשה ערף	Stiff Necked oref=neck / kashe=hard
Osek Pardes	עסק פרדס	<p>Buy & Sell / Cain's World of Business / Occupation</p> <p>Pardes (the etymological root of the word Paradise or Garden) describes four different approaches to Biblical exegesis (interpretation). The name, sometimes also written PaRDeS as an acronym for four approaches of interpretation:</p> <ul style="list-style-type: none"> • Pshat (פְּשָׁט) — Written. "Pashat" means "simple." This is the plain meaning of the text. • Remez (רִמְזָה) — "hints" "clue" Mishneh, Oral Law. It is the meaning hinted at, or alluded to in the text. • Drash (דְּרָשׁ) — "interpretation"; unraveling midrashic meaning by comparing words and forms in the passage to similar occurrences elsewhere. • Sod (סוֹד) — "Sod" means "secrets." It is the mystical, given over in methods, such as gematria, the numerical equivalent of each letter, deriving deeper meaning from the words. The sod level has its own language, the terminology of kabbalah <p>Each type of Pardes interpretation examines the deeper meaning of a text. As a general rule, the deeper meaning never contradicts the base meaning. The Pshat means the literal interpretation. Remez is the allegorical meaning. Drash includes the homiletic or halakhic meaning and Sod represents the deeper hidden meaning.</p>
Pasul	פסול	Not Kosher (See Kosher)
Pesach	פסח	The Mouth that speaks / Pharaoh-Bad Mouth / Passover / Skip over
Rechem	רחם	Womb / Compassion
Rafah	רפה	Weak
Rasha	רשע	<p>Superficial / Obvious. The rasha is a person totally swallowed up by self and selfishness. For the rasha the world is something to be exploited. The rasha sees the world and other people as things to be manipulated for his own ego gratification.</p> <p>From the world of Yetzirah. Ruach - the middle soul, the "spirit." It contains the moral virtues and the ability to distinguish between good and evil.</p>
Ruach	רוח	
Safek	ספק	Doubt (same gematria as Amalek)
Satan	שטן	The Accuser / Obstacle / Same root as <i>seteh</i> = to turn away
Sefirot	ספירות	Spheres on the Tree of Life
Seudah	סעודה	Meal
Sefer	ספר	Counting / Story Telling Book / Shine (Sapphire) / Sphere
Shabbat Chazon	שבת הזון	Shabbat Chazon ("Sabbath [of] vision") takes its name from the Haftarah that is read on the Shabbat immediately prior to Tisha B'Av, from the words of rebuke and doom coming from Isaiah in the Book of Isaiah 1:1-27.
Shabbat Chol HaMoed	שבת חול המועד	Each Shabbat during Chol HaMoed, the "intermediate days" of Passover and Sukkot, is known as Shabbat Chol HaMoed - "[the] Shabbat [of the] intermediate days" which happens twice a year during the week-long festivals: Once during Passover and once during Sukkot. The regular weekly Torah portion is not read on these Sabbaths and instead there are special Torah readings based on the uniqueness of each holiday and the Three Pilgrim Festivals. There are also special maftirs ("additional Torah readings") and Haftarahs (readings from the prophets).

Shabbat HaChodesh	שבת החודש	The last of the <i>Four Parshat</i> (Shekalim, Zachor, Parah, Hachodesh) read on Shabbat, near Purim, preceding Pesakh. On the Shabbat preceding Rosh Chodesh Nissan, we read the special Maftir from Exodus 12:1-20. These verses contain the commandment to make Nissan the head of all months. This was the first mitzvah given to the Jewish people while still in Egypt. By declaring the new month, we have the ability and responsibility to sanctify life and the passage of time.
Shabbat HaGadol	שבת הגדול	Shabbat HaGadol ("Great Sabbath") is on the Shabbat that is immediately before Passover. There is a special Haftarah reading on this Shabbat of the book of Malachi.
Shabbat Nachamu	שבת נחמו	Shabbat Nachamu ("Sabbath of comfort/ing) takes its name from the haftarah from Isaiah in the Book of Isaiah 40:1-26 that speaks of "comforting" the Jewish people for their suffering. It the first of seven haftarahs of consolation leading up to the holiday of Rosh Hashanah, the Jewish New Year.
Shabbat Parah	שבת פרה	Parshat Parah (Numbers 19:1-22) is read on the Shabbat following Purim. These verses deal with the Red Heifer used in the spiritual purification process at the time of the Holy Temple. This issue is important at this season of the year, since in looking forward to Passover, every Jew is careful to maintain spiritual purity in order to partake in the holiday offerings.
Shabbat Shekalim	שבת שקלים	Exodus 30:11-16 is read in commemoration of the Half Shekel which every Jew brought during the month of Adar, to pay for the public offerings in the Holy Temple. This portion is read on the Shabbat preceding Rosh Chodesh Adar (or Adar II in a leap year). If Rosh Chodesh falls on Shabbat itself, then that Shabbat is Parshat Shekalim. What is the connection between the Half Shekel and Purim? When Haman proposed to Achashverosh the annihilation of the Jews, he offered to pay 10,000 "kikars" for the right to do so (Esther 3:9). Since one kitar equals 3,000 shekels, Haman was in fact putting a price tag of 30 million shekels on the Jews. Since there are 600,000 main souls in the Jewish nation (see Numbers 2:32), and 50 shekels is the donation value of an adult male (as specified in Leviticus 27:3), this amount multiplied times 600,000 souls equals 30 million.
Shabbat Shira	שבת שירה	Shabbat Shirah ("Sabbath [of] song") is the name given to the Shabbat that includes the Parsha of the Torah reading containing the Song of the Sea (Exodus 15:1-18). This was the song by the Children of Israel after the Passage of the Red Sea. There is no special Torah reading. The haftarah includes the Song of Deborah. This Shabbat is on or before Tu b'shvat.
Shabbat Teshuva	שבת תשובה	Shabbat Teshuva ("Sabbath [of] repentance") refers to the Shabbat that occurs during the Ten Days of Repentance between Rosh Hashanah and Yom Kippur.
Shabbat Zachor	שבת זכר	The Shabbat immediately preceding Purim is called <i>Shabbat Zachor</i> . The portion of Amalek (Deut. 25:17-19) is read, since Haman was a descendant of Agog, King of Amalek. One should be very careful to listen to all the words, since most halachic authorities consider it a Torah-level mitzvah to hear this portion once each year. <i>Zachor</i> means to remember, and the Torah commands us to "remember what Amalek did to you on your way out of Egypt" (Deut. 25:17). The Sages explain that the definition of "remembering" is to speak the matter aloud at least once a year.
Sheol	שעול	Hell / Place of ambivalence / Place of acute conflict of ideas and attitudes / Place of uncertainty and mental conflict / Place where you recognize and feel the pain of your mistakes
Shinah	שינה	Change / Review / Sleep
Sier	שעיר שחון	Goat / Burning anger
Sihon	שיחון	The "King of Conversation"
Shin	שין	Tooth / Learn-repeat-review-integrate / Change/To Sleep / Enervate / Repetition
Shalom	שלום	Unity / Complete / Peace / Payment

Shema	שמע	Deep Listening / Hear / Meditation / Sitting Prayer
Shlemut	שלימות	Shlemut means completeness and refers to G-d's nonduality. Shlemut goes even beyond the idea that G-d is One to an understanding that there is nothing other than G-d.
Shomer	שומר	Guard / Shepherd
Shofar	שופר	Ram's horn used on Rosh Hashanah. Portal from the world of ambivalence to world of G-d / Broken Heart
Shua	שוע	Deep Cry/ Salvation
Sheva / Shavuah	שבע	Seven / Oath / Satisfaction
Shavua	שבוע	Week
Shavuot	שבועות	Weeks
Simcha	שמחה	Joy / (same Letters as Meshiach). A level of joy that "breaks out" of the confines of one's inner consciousness to express itself in the motions of one's outer limbs, i.e., clapping and dancing. It is said, "Simcha breaks through all fences" and there is "no t'shuvah without Simcha."
Sinai	סיני	Hatred. "sinah." "It [the mountain] is called Sinai, because hatred (sinah) descended upon the nations of the world [from it] (Shabbat 89b)."
Shagag	שגג	A state for forgetfulness in which one commits a sin and in turn brings a chatat offering
Tahar	טהור	Grateful / Open Perception / "Pure"
Teshuvah / T'shuva	תשובה	Return to G-d / Vomit / Mistake Becomes a Strength Purpose of Torah is Teshuvah (turn circles into spirals) Teshuvah is a thirsty soul longing to connect to its source
Tefillah	תפלה	Prayer (from Naftali's name). Meaning to wrestle, to struggle – l'hitpa'el to judge oneself
Tikkun	תיקון	Repair.
Tikkun Olam	תיקון עולם	Repairing or perfecting the world.
Timna	תמנע	Place of refusal. Mother of Amalek.
Tiunah	תאונה	Accident / G-d Brought It To Hand
Torah	תורה	Teaching / Journey to a clear lens (how to see life).
Treif	טריף	Torn
Tumah / tame'	טמא	Blocked Perception of Hashem / Blocked perception of Shechinah within / "Contaminated" by death energy.
Tzaddik	צדיק	The tzaddik is a totally selfless person. The tzaddik sees the world and everything in it as a manifestation of God. For the tzaddik, every encounter is an opportunity for divine meeting and service.
Tzimtzum	צימצום	G-d's withdrawal / Contraction of Light / Initial act of Creation. "In the beginning, G-d created," means "in the beginning" He strengthened, reinforced the foundations in order that they could receive creation.
Tzur	צור	Narrow places / Pain / Rock / Sculpting

Yechidah	יחידה	Found in the world of Atzilut. The highest plane of the soul, in which one can achieve as full and complete union with Hashem as is possible. Unity, oneness with Hashem. Most sages say can only happen at the death of a tzaddik.
Yetzer Tov Yetzer Hara	יצר הטוב יצר הרע	The innate altruistic and unselfish inclination to do good and to fulfill G-d's will. The inclination to evil – a person's proclivity or inclination to disobey G-d's commands, and thus harm himself and others – and providing humankind with the opportunity to make choices.
Yetzirah	יצירה	The "World of Formation" from the word <i>tzura</i> -- form or formation. <i>Yetzirah</i> is the third of the four immanent worlds, between <i>Briah</i> , above it, and <i>Assiah</i> below it. The "worlds" are level of consciousness or thought. The primordial matter of <i>Briah</i> is endowed with generic form in <i>Yetzirah</i> . It is the spiritual abode of the category of angels called <i>chayot</i> ; it corresponds to <i>Ruach</i> in the soul of man. The <i>sefirot</i> of <i>Zeir Anpin</i> predominate in <i>Yetzirah</i> .
Yotzanit	יוצאנית	Going out / Looking for external solutions. Dina went out looking, she learned from her mother Leah to seek external solutions to find love. Looking for something "better."
Zachor	זכור	Remember / Rescuing things from your unconscious mind that have turned your heart to stone
Zonah	זונה	Prostitute / Sustenance / Weapon of war / Male sex organ

Glossary

24,000 - Those died in the plague of Zimri corresponded to the 24,000 residents of Shechem who did not circumcise themselves *lishmah* who were killed. And these were the same as the 24,000 students of Rabbi Akiva who died.

Abel – (Hevel) Adam's son who was slain by Kayin (Cain). Abel became Noach who became Moshe

Abiram – (lit. obdurate, unyielding, obstinate) Partner of Dothan and Korach in the rebellion against Moshe.

Absalom – (Avshalom) Av – father, Shalom – peace. Son of King David and his war captive wife Maacah.

Adah – Esau's wife.

Amalek – Grandson of Esau, son of Timna.

Asher – Happiness. Son of Zilpah.

Benjamin / Benoni – Son of my right hand. Son of my sorrow. Son of Rachel.

Beruria – The wife of Rabbi Meir, a great Tannaim, who composed a majority of the Mishnah. R. Meir challenged her scholarship by allowing one of his students to seduce her. Because of the seduction, she committed suicide. She was the gilgul of Batsheva. The student who seduced her was the gilgul of Uriah, Batsheva's husband who was killed at the bidding of King David.

Bilhah – Rachael's maid servant whom she gave to Yaakov. Mother of Dan and Naphtali.

Chushim ben Dan - Chushim, son of Dan. [Sotah 13a] that when the brothers arrived at the Cave of Machpela in Hebron to bury Yaakov, Eisav came and protested. There was one remaining plot in the burial cave. The previous burial plots were used for Adam, Chava, Avraham, Sarah, Yitzchak, Rivkah and Leah. Eisav claimed that the remaining plot belonged to him. The sons of Yaakov responded that Eisav forfeited his right to the plot when he sold the birthright. Eisav counter-claimed, however, that he only sold the "double-portion" to which a first born was entitled. However nowhere in the sale was it implicit that he was selling his own burial plot! The brothers responded that it was included in the sale. Eisav demanded that they produce the document of sale. The brothers claimed that they did have the document, but that they had left it in Egypt. Eisav insisted on delaying the burial until the brothers produced this deed of sale. Who were the brothers going to send back to Egypt? This was before the days of Federal Express. They sent Naftali, who was well known as the speediest runner among the brothers. Chushim ben [the son of] Dan, who was deaf, inquired from someone about the delay and argument in the midst of the burial of his grandfather. Chushim was astounded when he was told what was happening. "Until Naftali returns from Egypt, my grandfather should lie over there in disgrace?" Chushim took a club and hit Eisav over the head and killed him. The Talmud concludes that this was in fulfillment of Rivka's question, "Why should I lose both of you on one day?" [Bereshis 27:45].

Chanah - Chanah lived in the era before the Temple was built in Jerusalem. She was married to Elchanan, who also had a second wife, Penina. The Torah tells of Chanah that Hashem had "closed off her womb." Penina, meanwhile, had seven children. Chana's anguish at not having children had to do not only with her own yearning to have a family, but with her desire to serve G-d by dedicating her offspring to Him. We are told that while approaching Hashem and praying for a child, Chanah examined each part of her body to confirm she was using it fully for Divine service. On concluding that all aspects of her being apart from her reproductive organs were fully utilized, she asked Hashem to make this last area productive: "Hashem, Master of Legions, if You take note of the suffering of Your maidservant, and You remember me, and do not forget Your maidservant, and give Your maidservant male offspring, then I shall give to Hashem all the days of his life..." (I Samuel 1:11). In response to Chanah's entreaty from her heart, Hashem blessed Chanah with a son, Samuel (I Samuel 1:20), who would become a prophet compared to Moses and Aaron in greatness.

Cosbi – Dinah's gilgul. She came as Balak's daughter sent to seduce Moshe

Dan – "G-d has judged me." Son of **Bilhah**

Dathan – (Lit. transgressor of Torah) When the Egyptian taskmaster slipped out of **Shelomith's** chamber, Dathan returned home. Vexed that his crime had come to the knowledge of the injured husband, the taskmaster goaded him on to work with excessive vigor, and dealt him blow after blow with the intention to kill him. Young Moses happened to visit the place at which the much-abused and tortured Hebrew was at work. Dathan hastened toward him, and complained of all the wrong and suffering the Egyptian had inflicted upon him. Full of wrath, Moses, whom the holy spirit had acquainted with the injury done the Hebrew officer by the Egyptian taskmaster, cried out to the latter, saying: "Not enough that thou hast dishonored this man's wife, thou aimest to kill him, too?" And turning to God, he spoke further: "What will become of Thy promise to Abraham, that his posterity shall be as numerous as the stars, if his children are given over to death? And what will become of the revelation on Sinai, if the children of Israel are exterminated?" Moses wanted to see if someone would step forward, and, impelled by zeal for the cause of God and for God's law, would declare himself ready to avenge the outrage. He waited in vain. Then he determined to act himself. Naturally enough he hesitated to take the life of a human being. He did not know whether the evil-doer might not be brought to repentance, and then lead a life of pious endeavor. He also considered, that there would perhaps be some among the descendants to spring from the Egyptian for whose sake their wicked ancestor might rightfully lay claim to clemency. The holy spirit allayed all his doubts. He was made to see that not the slightest hope existed that good would come either from the malefactor himself or from any of his offspring. Then Moses was willing to requite

him for his evil deeds. Nevertheless he first consulted the angels, to hear what they had to say, and they agreed that the Egyptian deserved death, and Moses acted according to their opinion.

Dinah – “G-d judged.” Daughter of **Leah**.. Like her mother who longed to be loved, she went looking for love in Shechem.

Gad – “Good fortune.” Son of **Zilpah**.

Hagar – Sarah’s handmaiden whom bore Abraham’s first son, Ishmael. After Sarah’s death, Hagar converted and returned to Abraham as Keturah.

Idit – Lot’s wife. She has no gilgul, as it says, “until this day.”

Issachar – “Reward.” Son of Leah.

Iyyov – aka; Job. We first meet Job as a counselor in the court of Pharaoh, who took counsel with his three advisers, Balaam, Jethro, and Job, how he might be healed of the awful malady of leprosy that had seized upon him. Balaam spoke, saying, "Thou canst regain thy health only if thou wilt slaughter Israelitish children and bathe in their blood." Jethro, averse from having a share in such an atrocity, left the king and fled to Midian. Job, on the other hand, though he also disapproved of Balaam's counsel, kept silence, and in no wise protested against it.

Joseph – “G-d has taken away my disgrace.” Son of Rachel.

Laban – lit: white. Father of Leah and Rachel, uncle of Yaakov

Leah – The wife of Yaakov. She yearned for love from Jacob.

Levi – “Attachment.” Son of Leah.

Megadef – mamzer (English: bastard, illegitimate) The blasphemer of Leviticus 24. Illegitimate son of the Egyptian taskmaster and **Shelomith**, the wife of **Dathan**. It was this taskmaster that Moshe killed before he fled to Midian.

Mephiboshet - David’s teacher. Me-from, pi-mouth boshet-shame. David’s “teacher” was from the mouth of shame; his brothers calling him a mamzer, the illegitimate son. He learned to stand from his mother, **Nitzevet** (means “to stand”)

Mistarim – The secret place where it is said that G-D meets us and cries with us in our pain.

Naamah – “Pleasant” Wife of Noach

Naphtali – “Wrestle, struggle, schemed, maneuvered.” Son of Bilhah. From where the word Tefillah (prayer) comes . . . to struggle and wrestle with G-d in prayer.

Noach – “Comforter, comfort” One who had only the faith to walk *with* G-d, not the courage to walk before G-d as Abraham did. “Kill them all and start over with me.” Gilgul was Moshe.

Nitzevet – David’s mother. Literally; “to stand.”

Og – “King of Scorn.” Aggada: He sat on top of the ark securely, and in this way escaped the flood of waters. Noah doled out his food to him daily, through a hole, because Og had promised that he and his descendants would serve him as slaves in perpetuity.

Osnat – daughter of Dina and Shechem. Adopted daughter of Pharaoh. Wife of Joseph. Mother of Manasseh and Ephraim. Apparently overcame the need to be loved and accepted (as Leah and her mother Dina had fallen victim to) and was successful in being the first mother to train her boy’s to love one another and walk in Shalom together.

Paltiith – Lot’s daughter who gave bread and water to a stranger and was killed by the people of Sodom. Her gilgul was Ruth.

Pilegash be Giv’ah – The concubine who remains nameless. Her story is one of the darkest stories in all of the Tanakh, recorded in Shoftim (Judges) 19 & 20.

R. Meir - First a disciple of Elisha ben Abuyah and later of Rabbi Akiva, Rabbi Meir was one of the most important Tannaim of the Mishnah. Rabbi Akiva's teachings, through his pupil Rabbi Meir, became the basis of the Mishnah. Rabbi Meir is the quoted authority for many Aggadot and Halachot that are still studied today. Also, Rabbi Meir was an active participant in Bar Kokhba's revolt. Twenty four thousand students of Rabbi Akiva died in a plague. Only five survived, and Rabbi Meir was one of them. The four others were: Rabbi Judah ben Ilai, Rabbi Nehemiah, Rabbi Jose ben Halafta, and Rabbi Shimon bar Yochai.

Rachav – (Rahab) A "zonah" (prostitute) who hid Calev and Pinchas as they entered the Land as spies. After seeing the awesome power of the G-D of Israel, converted. She became the wife of Joshua. She was involved with many people, and she supported herself by running a brothel disguised as an inn. In Hebrew, the name Rachav means "wide" or "broad." In a positive sense, she has a broad heart - she likes to be a host and help people and give. The risk for this type of personality is that some fall into immorality because their good-heartedness makes it difficult for them to say "no." Our sages say that, besides Rachav's giving, open nature, she was physically exquisite and that she channeled these qualities in

the wrong direction and fell easily into her profession. Moreover, Rachav started working at the age of ten. So, most likely, she had difficult life circumstances, for whatever reason. As a woman, she was very exclusive in her business, and we are told that many important people, including kings, were involved with her.

Rachel – Wife of Yaakov. Mother of Joseph and Benjamin. Stole fertility goddess from Laban . . . which brought on the curse of death

Reuven – “God has seen – discerned” First born of Yaakov. Son of Leah.

Serach – Daughter of Asher, granddaughter of Yaakov. The brothers sat down and discussed what they would be able to tell Yaakov that Yosef was still alive. Serach took her harp and went to Yaakov, singing a very beautiful, haunting melody. She sang that Yosef was alive and a ruler in Egypt; and although she did not sing the words clearly, Yaakov heard them and began to pay attention. Each time he caught the words more and more clearly, and soon he began to understand that she was trying to tell him that Yosef was still alive.

Shelomith - the daughter of Dibri, of the tribe of Dan, who was of extraordinary beauty, but inclined to be very talkative. Whenever the Egyptian taskmaster set over her husband came to their house on business connected with his office, she would approach him pleasantly and enter into conversation with him. The beautiful Israelite woman kindled a mad passion in his breast, and he sought and found a cunning way of satisfying his lustful desire. One day he appeared at break of dawn at the house of Dathan, roused him from his sleep, and ordered him to hurry his detachment of men to their work. The husband scarcely out of sight, he executed the villainy he had planned, and dishonored the woman, and the fruit of this illicit relation was the blasphemer of the Name whom Moses ordered to be stoned during the march through the desert. Leviticus 24:10-11 “Now the son of an Israelite woman, whose father was an Egyptian, went out among the children of Israel; and this Israelite *woman's* son and a man of Israel fought each other in the camp. And the Israelite woman's son blasphemed the name *of the LORD* and cursed; and so they brought him to Moses. (His mother's name was Shelomith the daughter of Dibri, of the tribe of Dan.)

Shifrah and Puah – Our Sages tell us that the midwives Shifrah and Puah were none other than Jochebed and Miriam, the mother and sister of the yet-to-be-born Moses. Rashi (R' Shlomo Yitzchaki, 1040-1105, the preeminent Torah commentator) tells us that the name Shifra comes from a Hebrew root that means, “the capacity to make something better, or to improve its quality.” In keeping with this characteristic, and contrary to Pharaoh's orders, Shifrah did everything she could to assist the Jewish women in childbirth and to care for their infants after delivery. The name Puah, comes from a Hebrew root that implies a particular gift of speech. Rashi comments that Puah was able to soothe a crying baby to sleep with her special way of talking. Shifrah and Puah's response to Pharaoh's ordination is surprising. We might have expected them to either:

Outright refuse to participate with Pharaoh, in keeping with the Torah mandate that a Jew who is ordered to kill another Jew under threat of his own death, should sacrifice his/her own life first, or... Comply with his orders out of fear for their own lives. Shifrah and Puah were on a very high spiritual level - obviously the type of women who would not hesitate to follow the way of the Torah, and to sacrifice their own lives for the sake of other Jews. Instead, they accept their mission from Pharaoh, and then do exactly the opposite of what he commands. Why this rather convoluted strategy? Considering Shifrah and Puah were not afraid of being put to death by Pharaoh for going against his orders, why did they not tell him, “no” to his face? Given their spiritual greatness, the approach they chose was definitely not an act of cowardice, but instead something more premeditated. Shifrah and Puah's greatness does not lie only in the fact that they did not kill their fellow Jews. This we expect from every Jewish woman. Rather, what is extraordinary is that, under the circumstances, they had the cool and the ability to think and come up with an original solution. They knew that saying “no” to Pharaoh and losing their lives would only result in the appointment of another two Jewish midwives for the task. These two might be spiritually weaker and willing to give in to Pharaoh's demand, with the resulting termination of the Jewish Nation. So they say “yes” to Pharaoh while, to themselves they said, “we'll find a way to get out of this, but we won't give Pharaoh the option to approach other midwives, because we don't know who those others will be.” In contriving his plan of infanticide, Pharaoh did not reckon with Shifrah and Puah's fear of God. The Torah tells us, “the midwives feared God and they did not do as the king of Egypt spoke to them” The text continues, “and they caused the boys to live” (Shemos, 1:17). In other words, the midwives' commitment to God included a commitment to the promulgation of the Jewish people, which they expressed not only by saving the lives of Jewish-born infants, but by doing everything in their power to care for them after birth. Further, the Midrash tells us that they prayed to God to preserve even the babies who were to die of natural causes, in order to avoid giving Pharaoh the impression that they were in fact abiding by his decree.

Shimon – “G-d has heard.” Son of Leah.

Timna – Concubine of Eliphaz, Esau's son. Mother of Amalek. Timna was a royal princess ... desiring to become a proselyte, she went to Abraham, Isaac and Jacob, but they did not accept her. So she went and became a concubine to Eliphaz the son of Esau, saying, “I had rather be a servant to this people than a mistress of another nation.” From her Amalek was descended who afflicted Israel. Why so? Because they should not have rejected her. (Sanhedrin 99b)

Yaakov – Son of Isaac. Brother of Esav. Gilgul of Abel.

Yehudah – “Thank G-d.” Son of Leah.

Zevulun – “Good portion.” Endowment. Son of Leah.

Zilpah – Leah's hand maiden whom she gave to Yaakov. Mother of Gad and Asher.

Zimri – Gilgul of Shechem.

Zuleika – Potiphar's wife.

Remember Amalek

Positive Commandment

Deuteronomy 25:17

"Remember what Amalek did to you on the way as you were coming out of Egypt"

Deuteronomy 25:19

"Therefore it shall be, when the L-RD your God has given you rest from your enemies all around, in the land which the L-RD your God is giving you to possess as an inheritance, that you will blot out the remembrance of Amalek from under heaven. You shall not forget"

Exodus 17:16

"... for he said, "Because the L-RD has sworn: the L-RD will have war with Amalek from generation to generation."

Amalek a name of Arabic origin **قيلامع** with an interesting meaning: "dweller in the valley." The valleys represent the low places, and it is there in the "low places" that Amalek most often attacks. We must remember that the valleys also represent the most fertile places, where water (Torah) is most often found.

- When there was no water at Rephadim, we cried out *"Give us water, that we may drink."* (Exodus 17:2). Rapha means "weakened, without strength." Torah and water are synonymous in this context (see below)¹ When we were without Torah at Rephadim, we dwelt there in a weakened state, and that is when Amalek attacked. Our best defense against Amalek is to be satiated with the water of Torah.
- When one feels defeated (weakened) Amalek prevails. In Exodus 17:11 we read "And so it was, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed." Hands held high, symbolize faith, hands lowered symbolize defeat. .
- Depression is the playground of Amalek
- Rebellion against G-D, and indifference toward Torah strengthens Amalek. A dedication to study and duty (avodas Hashem) defeats him. *Numbers 14:43-45 "For the Amalekites and the Canaanites are there before you, and you shall fall by the sword; because you have turned away from the LORD, the LORD will not be with you." But they presumed to go up to the mountaintop. Nevertheless, neither the ark of the covenant of the LORD nor Moses departed from the camp. Then the Amalekites and the Canaanites who dwelt in that mountain came down and attacked them, and drove them back as far as Hormah."*
- The point of Torah is to raise a person to the level of intellectual and spiritual clarity (G-d's clarity) and Amalek is the antithesis of this.
- The argument against trust (bittachon – security and emunah – faith) is cheating. Amalek says "if you don't cheat you won't make it."
- Zachor is to remember what happened this past year. We must remember lest Amalek defeat us once again
- Amalek is the succession of the death angel . . . always looking for a place of entrance into our lives
- Amalek's main force is fragmentation. Its all good or its all bad. He is opposed to one understanding the synthesis of life
- Amalek attacks when you feel abandoned and become tired and weary. You ask, "Why am I being left behind?" *Deuteronomy 25:17-18 "Remember what Amalek did to you on the way as you were coming out of Egypt, how he met you on the way and attacked your rear ranks, all the stragglers at your rear, when you were tired and weary; and he did not fear God."*
- Amalek tries to scatter first, then he moves in for the kill
- Amalek is the force of competition in the world.
- Amalek attacks when people take things lightly. *Judges 3:12-14 "And the children of Israel again did evil in the sight of the LORD. So the LORD strengthened Eglon king of Moab against Israel, because they had done evil in the sight of the LORD. Then he and Amalek, went and defeated Israel . . ."*
- Amalek has the same gematria as doubt (safek). Typically, when all the other nations feared the God of Israel, Amalek doubted the power of God. Whereas all other peoples acknowledged and honored the God of Israel, he rebelled and denied. Amalek resisted, and attacked the stragglers thus giving the appearance of defeating Israel. His tactics work. In defiance, Amalek says to the nations, "See, where is the God of Israel?" "Surely, the God of Israel is not among them if we can attack them (stragglers) and not suffer punishment like the Egyptians?"
- Amalek has the ability to influence by deceit with minimal effort.
- Amalek creates distraction. We become addicted to distraction – lack of focus on the reality of *now*.
- Suicide – a battle lost to Amalek.
- Shalom (peace) of mind is important in our fight against Amalek.
- Amalek scatters and alienates first, then moves in for the kill.
- Amalek always says "someone has more than me – everyone else has what I want or need."
- Amalek is a big part of Parsha Shemot, where we lost everything except our names
- The Klippah of Amalek is arrogance (see glossary for definition of klippah) *from the Peleh Yoetz*
- Amalek represents "the Law of nature." He puts forward in our minds "the survival of the fittest."
- Amalek says "no one knows me when I am down and out."
- Is there a God of Compassion . . . really? Amalek immediately comes into the void, the moment of doubt, the moment of hopelessness.
- The battleground of Amalek is in our imaginations.

Torah is eternal, therefore Amalek cannot be eliminated. He must exist in order to "remember" him. Why must he remain? The tests and trials he brings are used to create choices for growth.

¹ There is no water except Torah. (Baba Kamma 82a) "water sustains the body like Torah sustains the soul." Since the Israelites complained after going three days without Torah, Ezra the Scribe declared that Jews should not go three days without Torah.

The Five Levels of Soul Consciousness

"Soul consciousness or thoughtfulness . . . when you can stand outside yourself and observe yourself"

"Soul observation; a more objective voice within"

The divine soul is an indivisible essence inseparably bound to G-d, as the verse states, "For part of G-d is His People"¹ and as Rabbi Shimon bar Yochai states about himself, "My soul is one with Him, as one flame, cleaving to Him." Nevertheless, as it emanates from the Infinite One -- the Ein Sof -- eventually to be clothed in the physical body, the soul descends via the five worlds mentioned above, leaving a root in each of the worlds, until it is clothed in a physical body. Thus there are five levels of the soul, or levels of G-d-consciousness, corresponding to the various planes of reality, or levels of divine revelation/concealment manifested in each of the worlds.

The soul clothed within the body is a reflection of the Divine Form, called the *tzelem*, or *tzelem Elohim*. This tzelem Elohim may be described as the spiritual mold of man's physical form, linking his body and soul. This mold is derived from the configuration of the Sefirot, which structure the worlds through which the soul descends on its journey down into the body.

At the same time that the soul's outer dimension reflects the configuration of the sefirot, the inner dimension of the soul reflects the Infinite Light, which illuminates the sefirot. This reflection is called the *demut Elo-him* (the image of G-d). Thus man includes all of Creation within him, from the loftiest spirituality to the most mundane physicality.

Viewed from the point of view of man's service to G-d, these levels of soul may be described as five ascending levels of awareness of, and communion with, G-d. They are called (in ascending order) nefesh, ruach, neshama, chayya and yechida.

Regarding these levels of soul, the Zohar states that when a person is born, he is given a nefesh from the world of Assiyah, the lowest world, representing the greatest concealment of G-d. If, through his divine service and proper action, he makes himself worthy, he is then given Ruach on the plane of Yetzirah. With greater effort, he can earn the revelation of neshama, paralleling the world of Briah. If he purifies himself greatly, he may be able to attain the level of chayya paralleling Atzilut, and even Yechida -- the G-d consciousness of the level of Adam Kadmon and beyond. ("Beyond," because the level of soul called Yechida in essence transcends all the worlds, since it is never separated from G-d. It is described as being "truly part of G-d above," and as "a spark of the Creator clothed within a spark of the created").

The soul en clothed within the body is a reflection of the Divine Form

Nefesh, the lowest level of consciousness, is awareness of the physical body and the physical world, the world of Assiyah -- the world of Action the world of doing. However, this awareness of the physical body is not awareness in a passive sense; it is merely a contemplation of the facts. On the contrary, the nefesh is in fact the life-force of the body, and it is precisely because it is the life-force of the body that the nefesh has an awareness of the body. This physical awareness is a result of the enmeshing of the nefesh with the body. Now, although the nefesh is the life-force of the body, this does not mean that the nefesh creates the body. The body was and is created by G-d, just like everything else. After G-d created Adam's body "from the dust of the earth", He blew into Adam the breath of life. This is the nefesh, the life-force that was blown into the body.

It is this part of the person which dies and goes to the grave with the body. Just as in the world of Assiyah, malchut is the dominant sefira; so too in the nefesh, which corresponds to the world of Assiyah, the attribute of malchut -- action -- is the dominant characteristic of the soul.

The divine service associated with the level of nefesh is acknowledgment of, and submission to, the supreme authority of G-d, particularly in reference to the fulfillment of the commandments. It is therefore called "accepting the yoke of Heaven" -- *kabbalat ol malchut shamayim*.

Ruach is the next level of soul -- a higher plane of consciousness than the rank of nefesh. The world (i.e. level of revelation of G-dliness) corresponding to ruach is the world of Yetzirah. The primary manifestation of ruach is in the emotions, just as the primary activity of the six sefirot of Zeir Anpin (from chesed to yesod) is in the world of Yetzirah. In terms of Divine service this entails arousing the complementary emotions of love and awe of G-d.

Love and awe of G-d are aroused by contemplating the divine energy which forms and maintains the world of Yetzirah, and by observing the tremendous self-nullification of the angelic beings which inhabit it. Although the intellect may be used extensively on this level of soul, nevertheless, the primary focus of the intellect here is contemplation in order to arouse the emotions. The Talmudic sages therefore refer to it as "the toil of the heart," through which one comes to love G-d with all one's heart. Nevertheless, this is a lower level of love, since it is generated by contemplating lower levels of G-d's creative energy.

Neshama

The primary activity of the neshama is in the conceptual grasp of the intellect, as the verse states, "and the soul (nishmat) form the Almighty gives them understanding".³ The level of neshama contemplates the manifestation of Divine energy in the world of Briah. Just as in the world of Briah, the primary sefira is Binah; so too in the soul -- the primary activity is understanding. Unlike the world of Yetzirah,

the world of form and relationship, the world of Briah is emerging divine energy. It is the notion of coming into being from nothingness, rather than structured, quantified existence. Thus one of the primary meditations of the neshama is the concept of continuous creation (the coming-into-being) and sustenance of life and existence.

Neshama analyzes underlying principles abstracted from the categories of thought imposed upon them by the human mind and human experience. It seeks to pierce through to the essential rather than the ephemeral. One of the signs that a person is on this level of consciousness is that when the mind is clearly focused on an appropriate Divine concept, all of the senses become temporarily nullified. Subsequently, due to the abundance of spiritual light one experiences at this level, the emotions of love and awe are automatically aroused--and to a much greater extent than in the previous level, where effort was expended in arousing the emotions. This is referred to in Kabbala as "the rapture of the heart."⁴ Here the heart truly desires G-dliness, and love is revealed in its fullness in the heart. This is referred to in the verse as loving G-d "with all of your soul." This may therefore be described as communion with G-d as the Creator of the worlds.

Chayya

The aspect of the soul called Chayya gazes upon the Divine energy of the world of Atzilut. Whereas the primary activity of the level of neshama is to use intellectual comprehension in order to come to communion with G-d as the Creator of the worlds, the level of Chayya communes with G-d as He transcends the worlds. Here the soul's knowledge is not in the immanence of Divine attributes which identify the nature of the Divine energy manifested in Creation, but rather with knowing what G-d is not -- i.e. how He is not limited or defined by the finite universe. Thus the soul merges into a state of complete nullification of the ego. There is no self-seeking and no self-identity outside of G-d. Chayya is called loving G-d "with all one's being."⁵ This is knowledge of the absolute truth of things.

Yechida

Yechida corresponds to the level of soul called Adam Kadmon. Just as the sublime, pure and transcendent world of Adam Kadmon, cleaves to and reflects the original Infinite Light (Ohr Ein Sof), so too does the level of Yechida. This is the essence of the soul which is naturally and immutable bound to the Holy One. Rabbi Shimon bar Yochai declared, "Throughout the days of my connection to this world, I was bound to the Holy One Blessed Be He with a single knot ... at one with Him"; this is the level of soul revealed at the moment of self-sacrifice or martyrdom for the sake of G-d, His Torah, or His people.

From the Fiftieth Gate edition of the Zohar
with commentary from
Rabbi Moshe Miller

1. Devarim 32:9.
2. Bereishit 2:7
3. Iyyov 32:8.
4. re'uta d'liba, see Zohar 2, 93b.
5. Devarim 6:5

The Soul is a Reflection of G-D

Talmud Bavli Berachos 10⁴⁵

King David says "Let one who possesses these five attributes come and give praise to the One Who possesses these five attributes"

R. Shimi b. Ukva, some say Mar Ukva, was very often in the company of R. Shimon b. Pazzi, and he used to organize the various Aggadot and recite them before R. Yehoshua b. Levi. While he was doing this he asked R. Shimon b. Pazzi: What is the meaning of the verse, "Bless G-d, O my soul, and all that is in me, bless His holy Name." (Psalm 103:1) R. Shimon b. Pazzi replied: Let me show you, how the ways of the Holy One, blessed be He, are different from the ways of man who is flesh and blood. A man is capable of drawing a picture on the wall, but he cannot give it spirit and soul, bowels and intestines. But the Holy One, blessed be He, is not so: He shapes one form in the midst of another, an embryo inside the womb, and give it spirit and soul, bowels and intestines. And that is what Hannah meant when she said, 'There is no holy one like G-d. Truly, there is not beside You. There is no *tzur* (rock) like our G-d.'" (I Samuel 2:2).

What does "There is no *tzur* like our G-d" mean? It means: "There is no artist or sculptor (*tzayar*) like our G-d." [The Gemara asks:] What did Hannah mean when she said "Truly, there is none beside You"? R. Yehudah b. Menassiah says: "Don't read: There is none *biltecha* (beside You). Read instead: '*levalotecha*, 'there is nothing that can out live You.' For the ways of the Holy One, blessed be He, are not like the ways of man. A man's works outlive him, but the Holy One, Blessed be He, outlives his works."

R. Shimi said to R. Shimon b Pazzi: "(Let me rephrase my question.) This is what I meant to ask: David mentions the words, 'Bless G-d, O my soul' in five verses. Now I wonder, what do these five verses correspond to?" [Answered R. Shimon b. Pazzi] "They correspond to the Holy One, Blessed be He, and the soul." This manifests itself in the following five analogies.

- (5) "Just as the Holy One, Blessed is He, **fills** all the world, so too does the soul fill all the body." Ps. 103:90-99
 (4) "Just as the Holy One, Bless is He, **sees**, but is not seen, so too with the soul – it **sees**, but is not seen." Ps. 103:1
 (3) "Just as the Holy One, Blessed is He, **nourishes** the entire world, so to does the soul nourish all the body." Ps. 103:25
 (2) "Just as the Holy One, Blessed is He is **pure**, so too is the soul pure." Ps. 104:35
 (1) "Just as the Holy One, Blessed is He, **abides** in rooms within rooms, so too does the soul abide in rooms within rooms." Ps. 104:1-2
(blue represents the antedote)

(1) nefesh (2) ruakh (3) neshamah (4) chayah (5) yechida

צור (tzur)

tzar, tzoorus, tzoor, tzyar, tzror - all have the same shoresh (root) tzur

Tzar – narrow place - Nefesh **fills – gives existence and being to the body**
(rock)

Tzoorus – pain - Ruach **sees – observes, watches, informs the body of the way to go and the ways to avoid**
(squeezes & forms)

Tzoor – hard place - Neshamah **nourishes – nurtures, cultivates the soul / body / a higher place by means of relationship**
(the artist the sculptor)

Tzyar – sculpt - Chayyah brings **purity – cleanliness, transparency (clear lenses of perception), with passion**
(content, meaningful substance)

Tzror – to bind in intimacy - Yechidah **abides – a dwelling place with G-d. Achieving oneness, harmony of mind, soul and body**
(to bind together as one)

(Targum; Sifri; Ibn Ezra; Bachya). *Tzur* in Hebrew, usually denoting 'rock,' or 'bedrock.' The Septuagint simply translates *tzur* as "God" (cf. *Berakhoth* 5b). Some see this as indicating that God is permanent like a rock (Ibn Ezra). Others see it denoting that God is the bedrock of our existence (*Moreh Nevukhim* 1:16). Others see the word *tzur* as coming from *yatzar*, 'to form,' denoting that God is the creator (*Sifri*). Or, from *tzayar*, 'to draw,' as an architect or that He is the divine artist (*Berakhoth* 10a). Or, from *tzazar*, 'to bind together,' indicating that He is the unifying force in the universe, and the one to whom all are bound (*HaKethav VeHaKabbalah*).

As the way becomes more obscure - Avodah clears the lens (klipah)

The Four that Entered Pardes

The Talmud (Chagiga 14b), Zohar (I, 26b) and Tikunei Zohar (Tikun 40) report the following incident regarding four Mishnaic Sages

The Rabbis taught: Four Sages entered the Pardes [literally "the orchard."] Rashi explains that they ascended to heaven by utilizing the [Divine] Name, i.e., they achieved a spiritual elevation (Tosafot, ad loc) through intense meditation on G-d's Name].

They were Ben Azzai, Ben Zoma, Acher [Elisha ben Avuyah, called Acher "the other" because of what happened to him after he entered the Pardes] and Rabbi Akiva.

Rabbi Akiva said to them [prior to their ascension]: "When you come to the place of pure marble stones, do not say, 'Water! Water!' for it is said, 'He who speaks untruths shall not stand before My eyes' (Psalms 101:7)."



- Ben Azzai gazed [at the Divine Presence] and died. He became so engrossed in the spiritual experience that he could not return to his body. It was particularly tragic, because he was young and unmarried. He was exceedingly brilliant and concentrated only on Torah, yet without drawing it into this world. Regarding him the verse states, "Precious in the eyes of G-d is the death of His pious ones" (Psalms 116:15).
- Ben Zoma gazed and became insane . . . he was stricken. He literally lost his mind. He saw the pillars of pure marble and could not resist saying "water, water." He spoke falsehood in Heaven, the very thing Rabbi Akiba had warned all of them not to do. The paradox he was seeing was more than he could handle. He became confounded by the illusion of duality. Rather than waiting for more information, he drew a false conclusion and spoke it out. His mind, unable to hold the idea he was perceiving, fractured. Regarding him the verse states, "Did you find honey? Eat only much as you need, lest you be overfilled and vomit it up" (Proverbs 25:16).
- Acher [Elisha ben Abuyah] "The Other" gazed and cut his plantings (became a heretic). He made the false assumption that there were two authorities. We can look at this as approaching the Tree of Life and breaking off one branch and worshiping it, rather than seeing the whole Tree as One. This is the danger of concentrating on one aspect of G-d, rather than seeing Him as One. Herein is the manner in which people err with the idea of multiplicity of G-d—G-d forbid.
- Rabbi Akiva entered in peace and left in peace. He was able to maintain the balance necessary to approach the highest ideas of Torah, the highest places in Heaven. Why would the angels want to cast him down? He was attaining the status of the human soul's potential, which is higher than that of the angels, even while in physical form. This accords a human being privileged access to Hashem that they, the angels, will never enjoy—"making use of My glory."

Now, these four sages were some of the greatest of their generation. They were extraordinary in wisdom and piety, as is known, for they were able to see with Ruach HaKodesh, and they mastered the discipline of Maaseh Merkava; the Work of the Chariot. Their intention therefore was nothing less than to rectify what Adam had caused to be defective.

After Elisha ben Abuyah rejected Judaism, a heavenly voice announced; "Return, you wayward children." (Jeremiah 3:22) – except for Acher, for he saw the *Shechinah*, yet he rebelled against G-d. Acher then said: Since I have been driven from the World to Come, let me at least enjoy this world. So Acher went to evil ways. He visited a prostitute and she said, "Are you not Elisha ben Abuyah?" But when he tore a radish from the ground on Shabbat and gave it to her, she said, "You must be acher (i.e. someone else). Elisha ben Abuyah would never desecrate Shabbat).

Acher said to R. Meir, "R. Akiva, your rabbi, said "Just as vessels of gold and vessels of glass, although they may be broken can be repaired, so too, a Torah scholar, although he has sinned can set himself right by doing teshuvah." To which R. Meir retorted, "Then you, too, do teshuvah!" Acher answered, "I have already heard from behind the heavenly Curtain: 'Return you wayward children' – except for Acher."

"If you can integrate this concept you have discovered a diamond" Rabbi Hoffman

"Four strategies to refrain from an avera"

R. Levi b. Hama says in the name of R. Simeon b. Lakish: A man should always incite the good impulse [in his soul] to fight against the evil impulse. For it is written: Tremble and sin not. If he subdues it, well and good. If not, let him study the Torah. For it is written: 'Commune with your own heart'. If he subdues it, well and good. If not, let him recite the *Shema*. For it is written: 'Upon your bed'. If he subdues it, well and good. If not, let him remind himself of the day of death. For it is written: 'And be still, Selah'. R. Levi b. Hama says further in the name of R. Lakish "What is the meaning of the verse: And I will give thee the tables of stone, and the law and the commandment, which I have written that thou mayest teach them?" 'Tables of stone': these are the ten commandments; 'the law': this is the Pentateuch; 'the commandment': this is the Mishnah; 'which I have written': these are the Prophets and the Hagigographa; 'that thou mayest teach them': this is the Gemara. It teaches [us] that all these things were given to Moses on Sinai. (*Berachos* 5a1)

4 Remind yourself of the day of your death – Parah Adumah

And be utterly silent - selah

Study the Prophets

A strategy . . . imagine 2 things

1. *How would you conduct your life if you knew that you had 1 week to live?*
2. *The Prophets speak on things to come. A strategy . . . imagine 2 things:*
 - *How would you conduct your life if you knew that you had 1 week to live?*
 - *Are you prepared to stand before the Heavenly court and give an account for your actions?*

Pirkei Avot (3:1): "Reflect upon three things and you will not come into the grip of an avera. Know where you came from and where you are going and before Whom you will stand in judgment and reckoning ... before the King of all kings, the Holy One, blessed be He." They further instructed us (2:15) "Repent a day before you pass away", indicating that since we never know when that day is, we must always be ready and repent every day.

1 Have an argument / conversation between your yetzer hara & yetzer hatov - Tamar

Tremble and sin not

Study the Gemara

The Gemara is a compilation of commentaries and conversation between the Talmudic sages and represents contrary and argumentative opinions.

Search me, O God, and know my heart; Try me, and know my anxieties; And see if there is any wicked way in me, and lead me in the way everlasting. Tehillim 139:23-24



2 Engage in Torah Study - Rachav

Reflect in your hearts

Study the Chumash

The Torah brings the stories of those who have come before. We should study their lives, mistakes, and the medeh kenegda medeh (measure for measure) that their transgression brought. By doing so, we can make intelligent decisions.

3 Sing the Shema – The Mizbeach

On your beds at night

Study the Mishnah

When a person lies on his bed at night, he is prone to immoral thoughts, and the Shema protects a person from harmful forces. A study of the Mishnah clarifies the synthesis of all things.

“One of the most fundamental teachings in the Gemara” – Rabbi Hoffman

“If Suffering and Afflictions Befall You”

Raba (some say, R. Hisda) says: If a man sees that painful sufferings visit him, let him examine his conduct. For it is said: Let us search and investigate our deeds, and return unto Hashem. If he examines and finds nothing [objectionable], let him attribute it to the neglect of the study of Torah. For it is said: Happy is the man whom Thou chasten, O Hashem, and teach out of Your Torah. If he did thus, and still did not find the cause, let him be sure that these are chastenings of love. For it is said: For whom Hashem loves He chastens. (Berachos 5a³)

1 Investigate your deeds

To determine which sin you may have committed that would cause such suffering, one must gently inquire or seek within himself by the means of **יִפְסֹף** (efosfase), which is a light search and examination of your ways. It is similar in meaning to the middle words of Torah; **דָּרַשׁ** **דָּרַשׁ** – darosh darash (Vayikra 10:16) where Moshe was “inquiring and seeking” truth in the solution to his anger with Aaron and his sons over the eating of the sin offering.

In the Torah’s innermost silence, Aaron’s silence echoes. Moses learned from that silence and came to search not only for the goat, but for understanding in his own heart, announcing to the entire people through the midrashic voice of the rabbis, “I have erred regarding the law, and my brother Aaron came and taught me.” In the humility that allows for such admission is Moses’ greatness. The two words that frame the silent space in the middle of Torah, darosh darash, “and you shall search ever so carefully,” beckon us to enter that silence to search and to listen. From these words that form the Torah’s place of silence, we learn that in a search for truth and understanding we need look to both sides, to past and to future. The Hebrew for truth, Emet, is formed of the first middle and last letters of the Hebrew alphabet. Looking forward from the very first letter, aleph, we see the letters bet, gimmel, daled which form the word, beged, clothing, but with the simple shift of a vowel form boged, deceit. So too, standing at the very last letter of the alphabet, tav, and looking back, we see the letters kuf, resh, shin, which form keshar – connection, or sheker – lie. The search for truth begins in silence and humility.

It is a principle of our faith that everything which befalls a person, whether to his benefit or to his detriment, is decreed by heaven in accordance to his deeds. Therefore, a person who suffers must first presume that it is a punishment for a sin that he has committed.

Eicha 3:40 “Let us search and examine our ways and return to Hashem.”

2 Attribute your afflictions to the neglect of Torah Study

If you have examined your deeds and did not find anything (do not find that you have committed a sin that would warrant such suffering) **Rashi** Then you may assume that your suffering is a result of a lack of Torah study.

R’ Shimon ben Lakish said in Berachos 5a² “regarding anyone who engages in Torah study, afflictions will keep away from him.”

The **Vilna Gaon** interprets the Gemara to mean that if one failed to find a sin, he should attribute this failure to a lack of Torah knowledge, for it is the Torah that defines what behavior is sinful and what is not. Due to his neglect of Torah study, he lacks the knowledge to recognize his sin.

The Prophet Hosea has stated, “My people are destroyed for a lack of knowledge.” **Hosea 4:6**

Rashi: “If one is afflicted with suffering, he should turn to Torah study.”

Tehillim 94:12 “Fortunate is the man whom G-d afflicts, and whom You teach from Your Torah.”

If one studies the Torah, he can read the stories of the pain of others and see how they solved their problems. The stories of Yosef’s abandonment, Moshe’s anger Avraham’s courage and Leah’s search for love can speak to us all.

3 Afflictions of Love

And if he attempted to attribute his afflictions to the neglect of Torah study but did not find anything, it may be assumed that they are “afflictions of love.”

Maharsha “Do not despise Hashem’s discipline, and do not scorn His reproof. For Hashem rebukes him whom He loves.” **Mishle 3:12**

“Know further that G-D tried the righteous, for, knowing that the righteous will do His will, He desires to make him even more upright, so He commands him to undertake a test. He does not try the wicked who will not obey. Thus all trials in the Torah are for the good of the one who is being tried.”

Ramban

“Hashem examines the righteous one, but the rasha and the lover of violence He despises.” **Tehillim 11:5**

Adonai tries the righteous

R. Jonathan says “a potter does not test defective vessels, because he cannot give them a single blow without breaking them. Similarly, the Holy One, Blessed is He, does not test the wicked, but only the righteous: Thus, “Adonai tries the righteous.” R. Hanina said “When a flax worker knows his flax is of a good quality, the more he beats it, the more it improves and the more it glistens. But if it is inferior in quality, he cannot give it one knock, or it will split.” **Midrash Rabbah Bereshis Noach.**

If one cannot find Adonai’s love in all things and cannot appropriate it to their lives, there is a danger that one may become like evil Haman, believing that all is random and there is no God.

(Berachos 5a⁵) The Holy One, blessed be He, gave Israel three precious gifts, and all of them were given only through sufferings

These are: **The Torah**, the **Land of Israel** and the **World to Come**. Whence do we know this of the Torah? — Because it is said: “Happy is the man whom Thou chastenest, o Lord, and teachest him out of Thy Torah.” (Tehillim 94:12) Whence of the Land of Israel? — Because it is written: “As a man chasteneth his son, so the Lord thy God chasteneth thee,” Devarim 8:5. and after that it is written: “For the Lord thy God bringeth thee into a good land.” Devarim 8:7. Whence of the world to come? — Because it is written: “For the commandment is a lamp, and the teaching is light, and reproofs of sufferings are the way of life.” Mishle 6:23. The Torah uses the word ‘covenant’ in its description of salt (Vayikra 2:13). It also uses the word ‘covenant’ in its description of suffering (Devarim 28:69). This teaches us that just as salt purges meat, so suffering purifies a person.” Just as salt removes impurities from meat and renders it fit for its intended purpose, so too suffering purifies the soul and renders it fit for the World to Come. As salt ‘sweetens’ meat, the appropriate response to suffering will render one ‘sweet’ and fit for the World to Come. Improper response will render one bitter and broken. R. Menachem Mendel of Rymanov adds that just as meat can be ruined when overly salted, so can a person be damaged by unbearable suffering. In love, Adonai administers the proper ‘seasoning’ with mercy and always offsets it with the person’s ability to cope.

The Magen David – Six Stations of the Seder Plate

Yesod – Maror
Intimacy
Joseph

Gevurah – Egg
Discipline
Isaac

Hod – Karpas
Yielding
Aaron

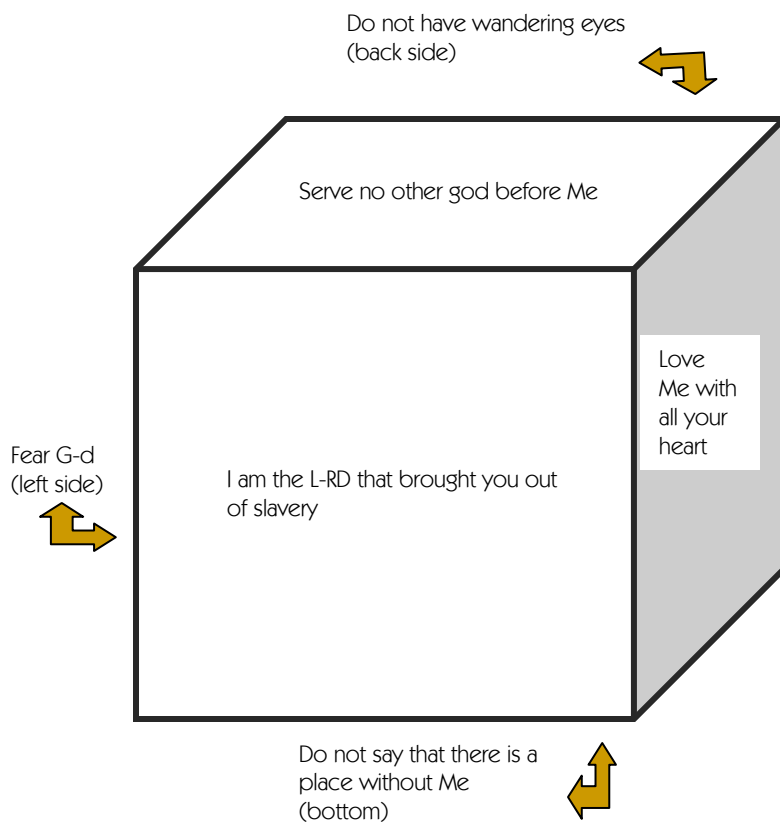


Chesed – Shank Bone
Chesed
Abraham

Netzach – Charoset
Tenacity
Moses

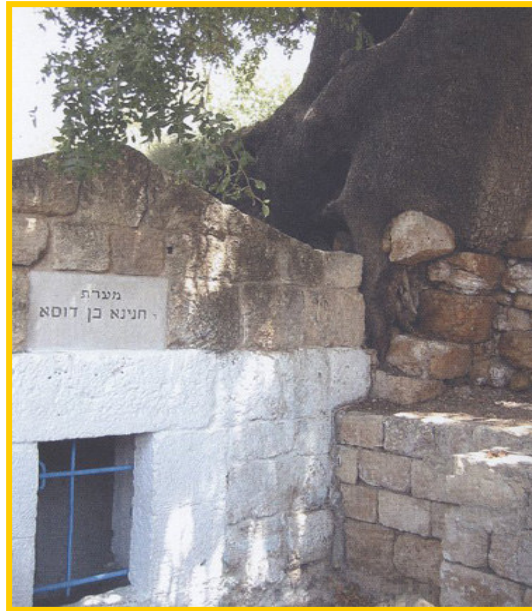
Tiferet – Romaine
Beauty – Balance – Truth
Yaakov

The Six Mitzvot that relate to our thoughts
integrate as a cube (6 sides of the whole)



The Day of Judgment

Raba said, When man is led in for Judgment he will be asked, did you deal faithfully? [i.e., with integrity] Did you fix times for learning? Did you engage in procreation? Did you hope for salvation? Did you engage in the dialectics of wisdom? Did you understand one thing from another? Shabbos 31a.

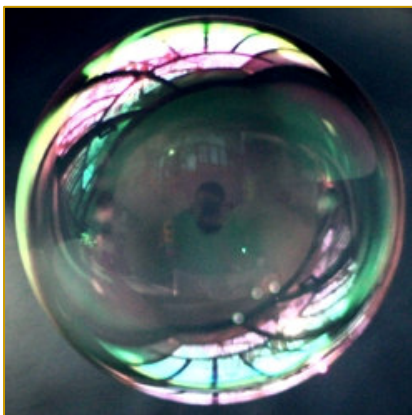


- **Did you deal faithfully [i.e., with integrity]**
Did you learn to give and take in faith (emunah)?
Were you honest in your business dealings?
- **Did you fear G*D and fix times for Torah Study**
Did you learn self-examination? (look in the mirror of the Copper Laver)
- **Did you focus on being fruitful and in multiplying**
Did you have children? Did you try to leave a legacy? Did you give birth to your potential?
- **Did you hope for salvation**
Did you give up hope (tikveh)?
- **Did you engage in the dialogics of wisdom**
Did you find equals to engage with in healthy opposition?
pilpul Heb: pepper - heated arguments in the Name of G-D that are not devastating or hurtful to others
- **Did you understand one thing from another**
Could you operate in the paradox? Did you learn to synthesize all things?

Avot 4:28-29

Rabbi Elazar HaKappar says: Jealousy, lust, and glory remove a man from the world. The newborn will die; the dead will live again; the living will be judged—in order that they may know, teach, and become aware that He is G-d, He is the Fashioner, He is the Creator, He is the Discerner, He is the Judge, He is the Witness, He is the Plaintiff, He will judge.

Blessed is He, before Whom there is no iniquity, no forgetfulness, no favoritism, and no acceptance of bribery, for everything is His. Know that everything is according to the reckoning. And let not your evil inclination promise you that the grave will be an escape for you—for against your will you were created; against your will you were born; against your will you live; against your will you die, and against your will you are destined to give an account before the King Who rules over kings, the Holy One, Blessed is He.



Our perception of Hashem depends on which lens we view Him / life. Hashem has many faces . . . tshuvah removes our false views that are based on our projections. Torah clarifies our view.

"You will not be able to see My face . . . when My Glory passes by."
Shemot 33:18-23

"For no man can see Me and live." A human being with a finite mind cannot perceive a perfect perception of Hashem. He is infinite. Hashem's nature is like the pieces of a disco ball . . . thousands of images create the whole and they all cannot be perceived or viewed at the same time.

If you move 1/8th of an inch G-d can do the rest

Life is often a very long journey – especially when you consider that you may have many lives to live



A collage of life's experiences creates circles and spirals

Life is about tests and tshuvah; a gamut of circles & spirals, all determined by our choices and the tests we fail through projection and scape-goating, versus those we pass through the portals of tshuvah. Being "stuck" in the circles (recurring problems) is focusing on the means rather than the cause. Circles represent scape-goating. Spirals represent tshuvah.



Journey of Tshuvah

Go Out	Go In
Death	Birth
Toxic	Creative
Blame / Shame	Study Torah
Hurt Feelings / Rigidity	Stimulate
Sterility	Structure
Stuck	Movement
Projection	Depression
Oppressor	Compassion
Victim	Mench

According to Avos 5:3, Abraham was tested ten times and he passed all of them. He never asked for G*d to save him from these tests . . . He realized the value of learning from his tests; searching for the light in the darkness (tzimzum) 1/8th of an inch at a time.

1. The command for Abraham to leave his fathers house and live in a strange land. (Genesis 12:1)
2. The famine that occurred in the land of Canaan after G*d promised to make Abraham into a great nation in that land. (Genesis 12:2-10)
3. The violence of the Egyptians when they abducted Sarah. (Genesis 12:14-20)
4. The war with the four kings. (Genesis 14)
5. Taking Hagar after giving up hope that Sarah would ever have children. (Genesis 16:1-2)
6. The commandment of circumcision which was given in Abraham's old age. (Genesis 17:1)
7. The violence of Avimelech who abducted Sarah in Gerar (the place of dragging). (Genesis 20)
8. Sending away Hagar after she had borne him a child. (Genesis 21)
9. The difficult commandment to send away his own son, Ishmael. (Genesis 21)
10. The binding of Isaac. (Genesis 22)

A Dialectic of the Hebrew Language

The Hebrew language is multifaceted. Many Hebrew words have a surface meaning and deeper levels of meaning. These words can be mapped out as triangles. The left side of the triangle – the **thesis** – is the contractive side. The right side – the **antithesis**, is the expansive side. The **synthesis** of the paradoxical meanings is the word at the top of each triangle.

The logical result of Creation is dichotomy. Dichotomy is the framework of free choice, for example, good and evil. Dialectic paradox is the framework of truth. Dichotomies – either or thinking – are competitive and abrasive. The dialectic method is essential to create a dialogue of collaboration between opposites. A “monotheist” must synthesize all paradoxes. The synthesis of the thesis (the left side of the triangle) and the antithesis (the right side) must be continuously oscillating. This oscillating synthesis can’t be expressed in the world because it always touches an aspect of Hashem’s unity, thus it is beyond our comprehension. The top point of the triangle can only approximate a definition of the synthesis. It is the small, silent voice of Elijah’s redemption – the balance of ebb and flow, rise and fall, come and go life and death.

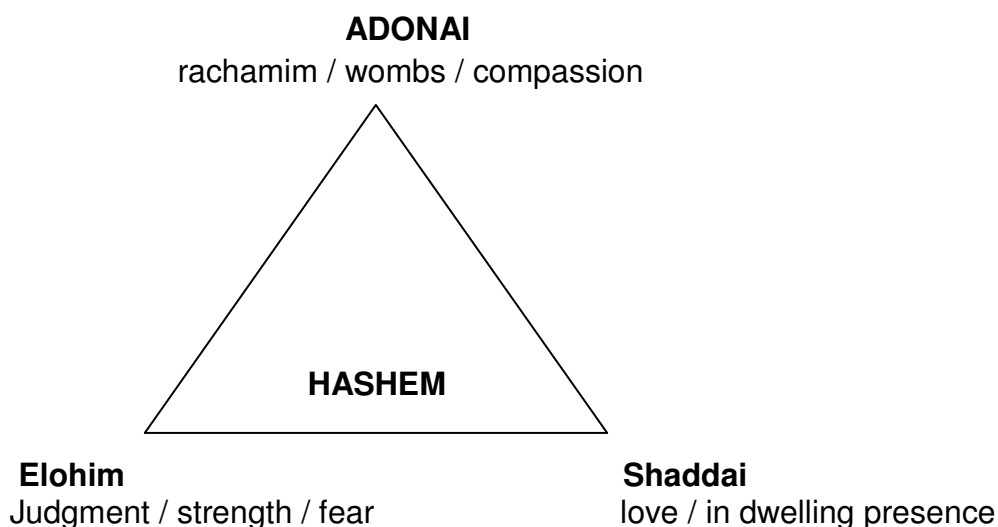
Definitions:

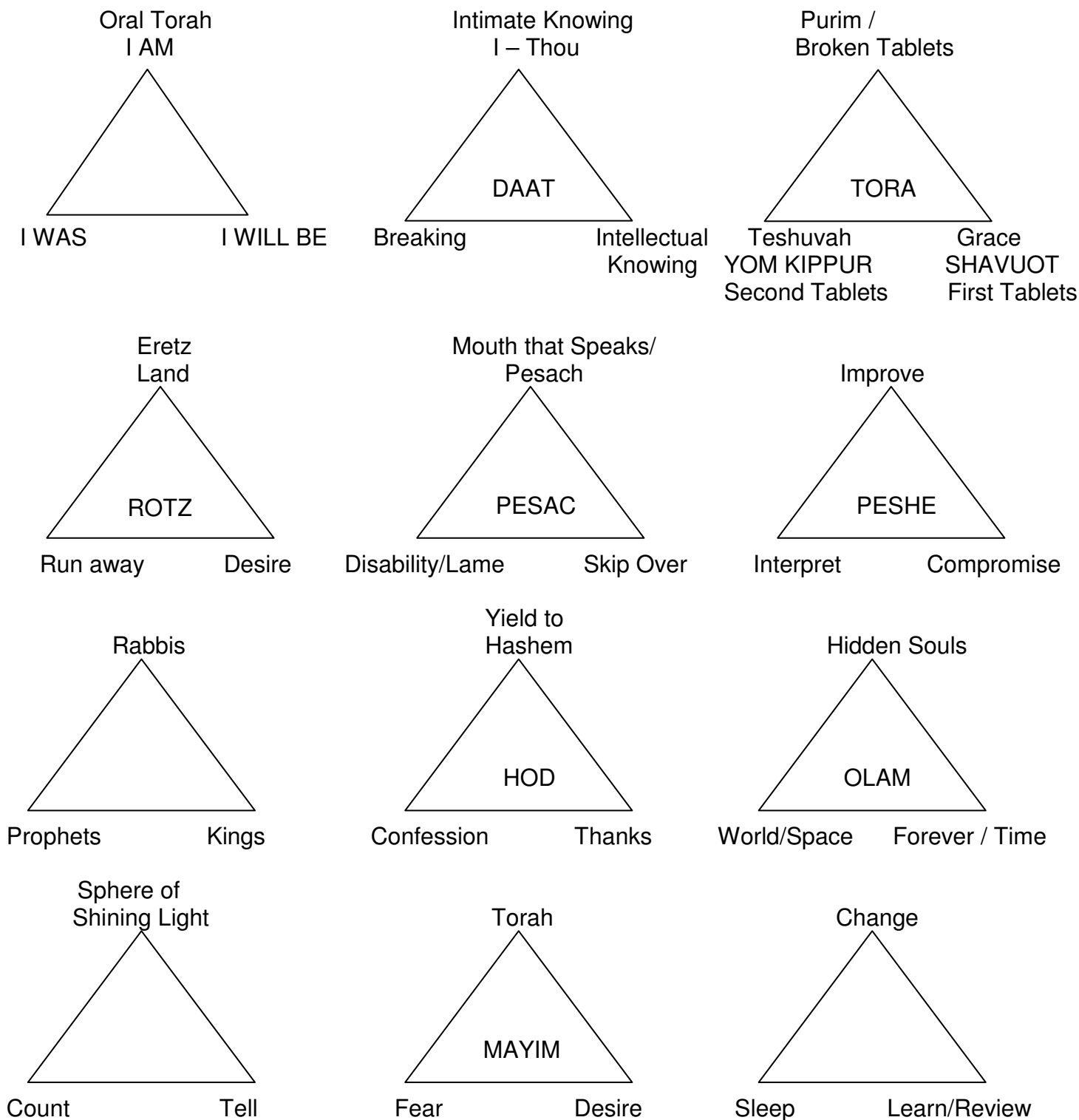
Tzimtzum:	The dark space which is the first stage of Creation that is apparently empty of Hashem’s presence.
Dichotomy:	Two polar opposite ideas – the framework of free choice in the tzimtzum.
Paradox:	The potential collaboration of opposite ideas.
Dialectic:	A thought process that creates a dialogue between two opposite ideas.
Synthesis:	The joining of two opposite thoughts into a balanced middle idea.
Avodah Zara / Ahavah Zara:	Projective realities that we think are the TRUTH.

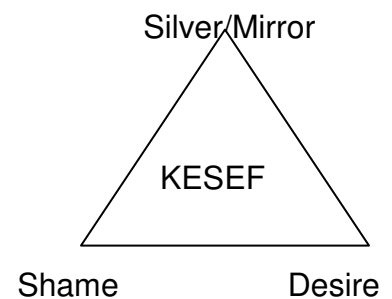
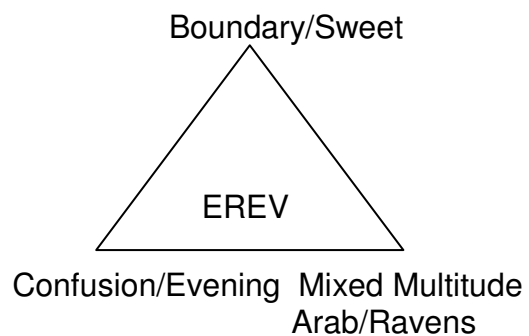
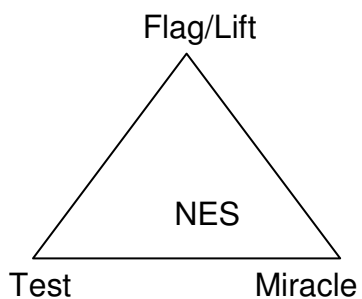
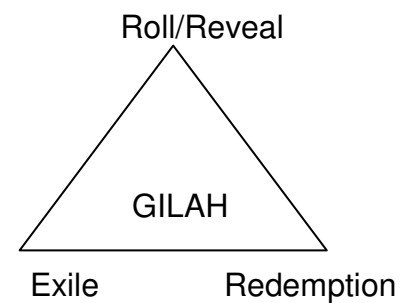
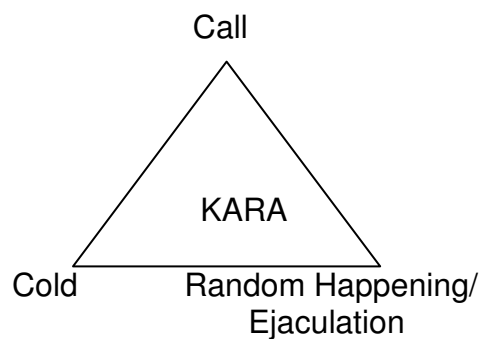
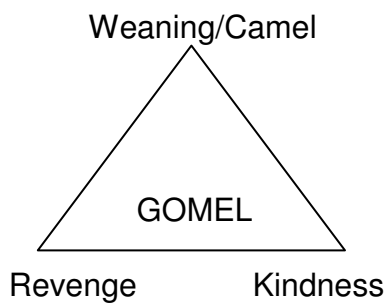
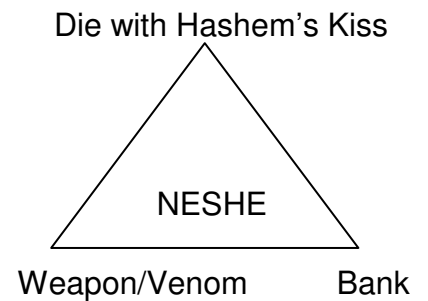
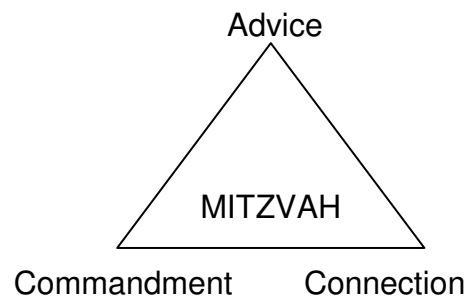
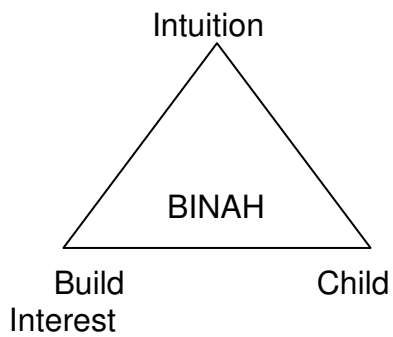
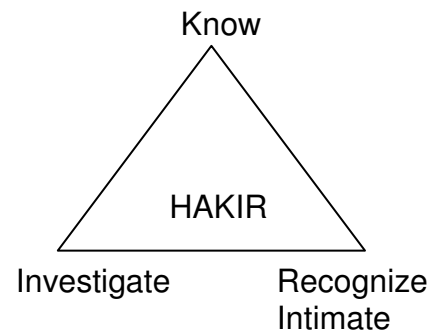
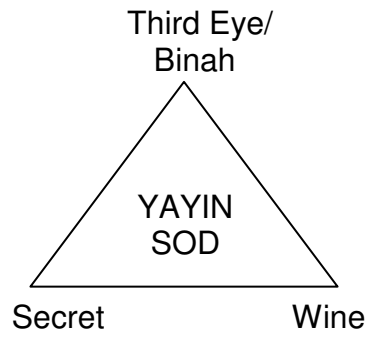
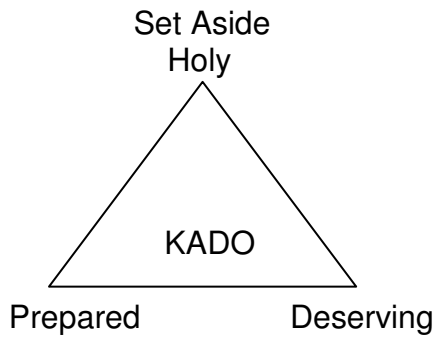
Step one is seeing a dichotomy. The logical result of Creation is dichotomy. Dichotomy is the framework of free choice, for example, good and evil, male and female. Dichotomies – either/or thinking – are competitive and abrasive. **Step two** is transforming a dichotomy into a paradox which is a collaboration of opposite ideas. **Step three** is the Torah dialectic essential to creating a dialogue between opposite ideas. Dialectic paradox is the framework of TRUTH.

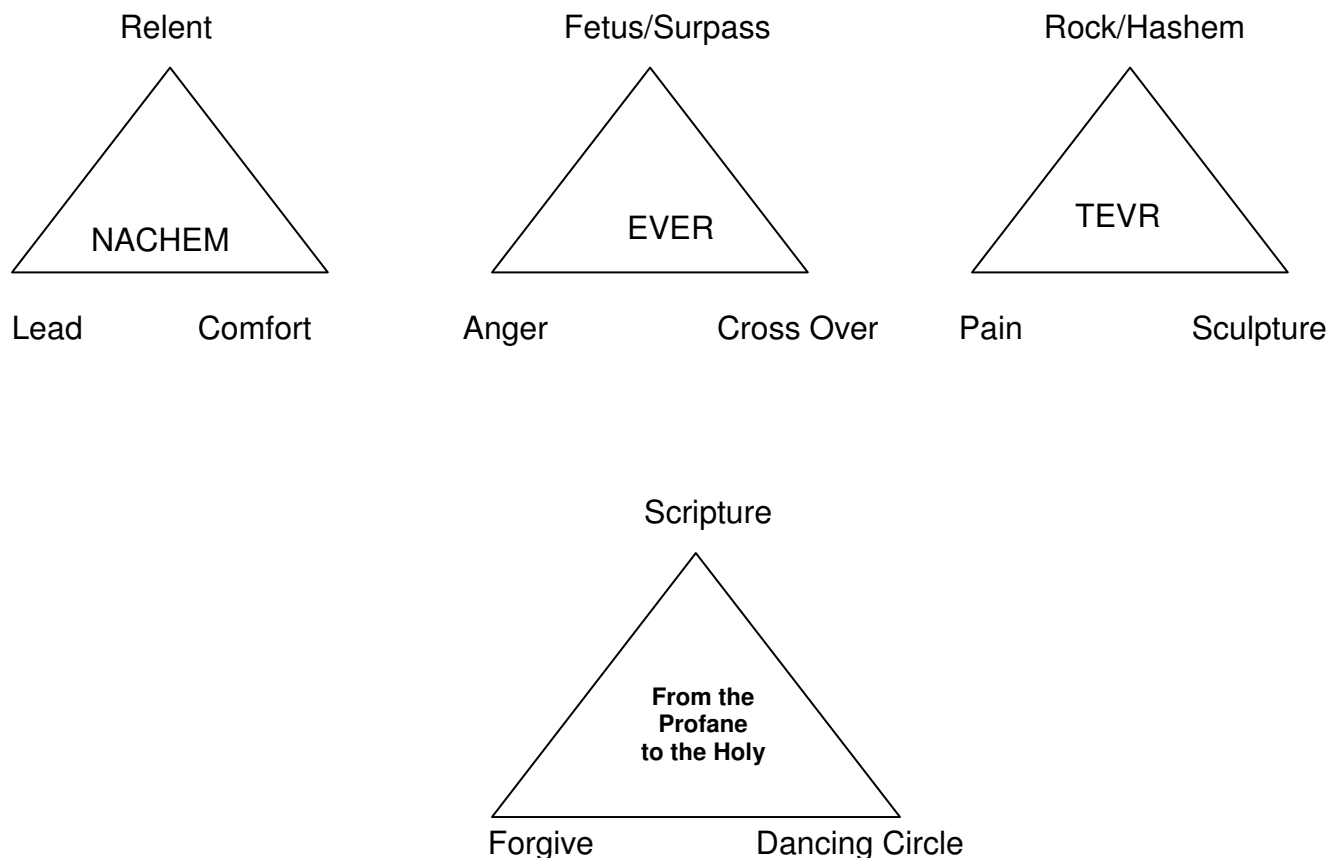
A “monotheist” must synthesize all paradoxes. The synthesis of the thesis (the left side of the triangle) and the antithesis (the right side) must be continuously oscillating. This oscillating synthesis cannot be precisely defined in this world because it always touches an aspect of Hashem’s unity, thus it is beyond our comprehension. It is similar to quantum physics. In quantum physics, when you observe a particle, you actually transform it. The unity of Hashem is beyond all of our projective perceptions. The top point of the triangle can only approximate a definition of the synthesis. It is the small, silent voice of Elijah’s redemption – the balance of the ebb and flow, rise and fall, come and go, life and death. In this way, a person can begin to admit and understand their own projective biases. They can begin to separate from their false self and their reactive ego.

This triangle illustrates an example of the dialectic method with the names of Hashem:

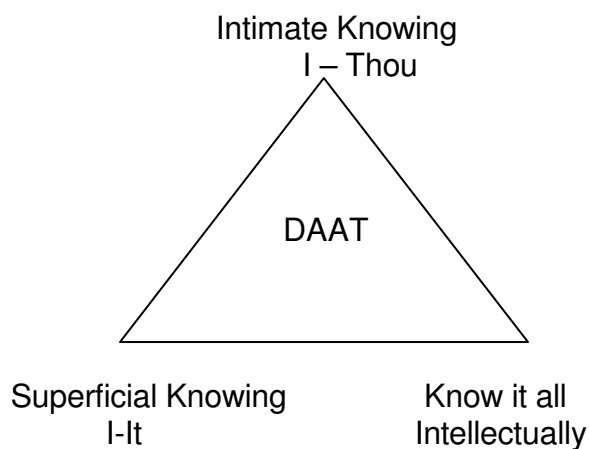






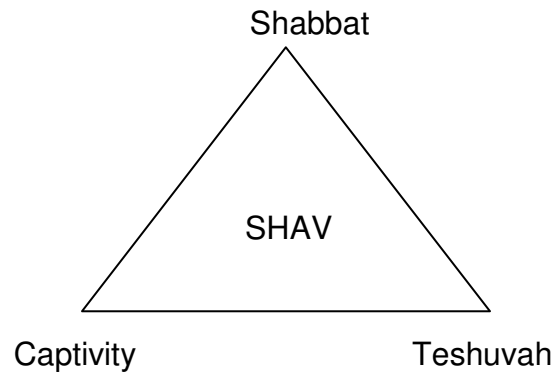


In the Month of Elul, the key word is "Machol." The word has three meanings. It means to forgive because in Elul we attempt to settle old conflicts and grudges. That's on the constrictive side because it takes a lot of discipline to seek forgiveness and to make amends to people in our lives. On the right, expansive side, "Machol" means "dancing circle." This meaning emerges from the story in Judges 19 of the Pilegish of Givah. The dancing circle symbolized the unity of women in overcoming competition in their relationships with other women for male attention. The I=holiday of Tu B'av sets the tone for Elul in that the Jewish people had to relent on their grudges and raise their conflict from profane to holy. They did this by relenting on their grudge against the tribe of Benjamin because of the Pilegish. We have to turn the conflicts of Korach and Moses and Bar Khamsa and the rabbis of the Talmud which are profane conflicts based on the hurt egos into the holy conflicts of Hillel and Shammai. Holy conflicts result in new learning for all sides. Holy conflicts result in new learning for all sides and profane conflicts end up in great pain and destruction for all sides. Profane conflicts are based on people who take things personally with their resultant hurt feelings. Holy conflicts are based on deep listening to opinions that are different than one's own. This triangle guides us in all of our Avodah for the month of Elul.



Daat is the most confusing of all the spherot. It has these three valances and is also interchangeable with Keter. According to Martin Buber In his book *I and Thou* (Ich & Du) there is a contrast between knowing things intellectually which is I-It, and knowing things intimately, which is the I-Thou. In the German language, there is a familiar "you" which we are expressing as the word "though" in English. I have included the German because English is missing the intimate "you." When Adam and Eve ate from the tree of knowledge, everything became confused. They were "naked and ashamed." With the advent of clothing – beged – which also means "treachery" superficiality was introduced in the world, i.e. the book was now judged by its cover. Superficial knowing is based on exploitation and relating only to the outer shells of

reality. It is called "being nourished from the shells of the week." Intimate knowing is being nourished from Shabbos, and is based on an ethical and contractual framework for love. In the I-it relationship, things are reduced to their basic components. The I-Thou relationship has a holistic connection that requires presence. Intellectual knowing can be very expansive. Human beings have both an intellectual IQ related to superficial knowing and an emotional IQ related to intimate knowing. Intimate knowing is a connection with the essence of G-d's life force in all things.



The Torah's premise is that we are all captive in our individual projective worlds. The problem is that it is challenging to see the bars of our prison cell. We rationalize our projective realities, thereby making it difficult to change these basic patterns. During the month of Elul, we read about a beautiful woman taken captive in battle. That beautiful woman is our soul. She can only be freed through the process of teshuvah during Elul. Elul is an acrostic that stands for "I am to my beloved and my beloved is to me." In Devarim, the beautiful woman cries for the losses of her loved ones. Likewise, our soul during Elul has to weep for the losses of her innocence. Shabbat is a time when we stop doing teshuvah in order to gain perspective and distance on our process. Shabbat also give us the necessary joyous energy required to change old patterns.

Shalom Al Yisrael

Torah Learning Schedule – Join Us

Tuesdays 8:00 – 9:00 AM

Study of Gemara Berachot – a truly amazing study

Wednesdays 7:00 PM – 8:15 PM – Study of Peleh Yoetz

Rabbi Mordechai Dov Twerski of Hornisteipel authored Peleh Yoetz

Rabbi Hoffman studied for twelve years with Rabbi Shloime Twerski, the great grandson of Rabbi Mordechai Dov Twerski of Hornisteipel. Together they studied the hand written manuscript of the Peleh Yoetz.

Thursdays

8:00 – 9:00 AM

Study of Gemara Berachot

7:30 – 9:30 PM – Study of Aish Kodesh

Rabbi Kalonymus Kalman Shapira (1889 – 1943)

Study of the weekly parsha through the writings of, the Rabbi of the Warsaw Ghetto. Just after the Holocaust, a construction worker found in Warsaw a container buried underneath some rubble. It contained three manuscripts of his writing, with instructions for them to be sent to Eretz Yisrael with the intent of publication. Even in the darkest hours of his life in the Warsaw Ghetto, Harav Kalonymous Kalman Shapiro had the vision and faith that his writings would survive. His book Aish Kodesh (Holy Fire) has been an inspiration to large numbers of seekers for many years.

Fridays at candlelighting

Carlebach Shabbat Kabbalat services

Shabbat

Afternoons, 1 hour before sundown: Mincha, Torah study, Shalosh Seudos (join us for a study with the Ishbitzer Rebbe), Maariv, and Havdallah

Sunday

8:00 – 10:15 AM Carlebach davening

10:15 – 12:30 Study of the weekly Torah portion with Rabbi Mordecai Joseph Leiner (the Ishbitzer Rebbe).

